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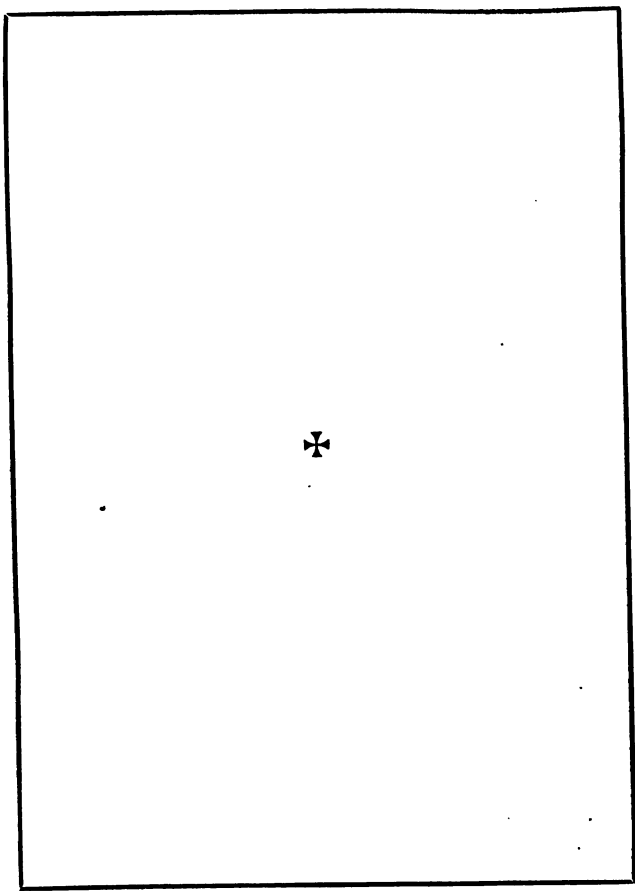
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**A Daily Text-Book.**



# A Daily Text-Book,

GATHERED FROM THE

*"SERMONS FOR THE CHRISTIAN YEAR,"*

BY THE

Rev. John Keble.

By E. H. & F. H.

*WITH A PREFACE*

BY THE

Rev. Peter Young, M.A.,

*Rector of North Witham.*

*"The Righteous shall be had in everlasting remembrance."*

PSALM cxii. 6.

LONDON :

WALTER SMITH (LATE MOZLEY),

34, KING STREET, COVENT GARDEN.

1884.



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## PREFACE.

IT must be allowed that the Sermons, from which the following extracts are taken, do not lend themselves very readily to the purpose for which they have been here used. Occupied as they are, for the most part, with the illustration of a single thought, there is scarcely a sentence which does not, for its full understanding, require the key, not only of its immediate context, but of all that has gone before. Each Sermon is complete in itself; every part of it has a direct bearing on the whole, and is so interwoven with what precedes and what follows, that it would seem as if it could not be separated

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from them without serious loss. And the difficulty of finding short and telling passages in the Sermons is increased by the circumstance, that, having been written for a congregation of country people, the leading thought of the Sermon is generally worked out in patient detail, and the style is necessarily, and rightly, diffuse. Nevertheless, such is the careful skill with which these extracts have been chosen, that there are very few, if any, the meaning of which is not sufficiently plain. The edges may be a little rough and jagged, but the portion of the pattern which it is proposed to give may be clearly traced. A few introductory words, or a change of expression here or there, might have made the passage more self-contained ; but it was felt to be better to leave the original words in their incompleteness, and perhaps partial obscurity, than to venture to change them.

So much may be said by way of apology for the form in which some of the passages selected are presented to the reader.

As to the passages themselves, and the thoughts which they contain, it would seem to be almost impossible to over-estimate their value. Indeed, the chief impression, which a careful study of this little book has left, is that of the great responsibility which will rest on those who use it regularly. They will find a very high standard of thought and feeling and action set before them, and set before them with such a force of truth, with such a downright directness of personal application, and withal such a quiet undertone of tender persuasiveness, that a man must be very listless or very perverse, who declines to follow where his guide would lead him. The truth or duty which the writer seeks to impress upon him is so clear that it cannot be gainsayed, and at the same time of such grave importance that it cannot be set aside. The reader, therefore, who allows the book to have its natural weight with him—who opens his heart to receive the warning, or the counsel, or the encouragement, or the comfort, which is here provided for him—who listens

to his teacher with a desire to be taught, and to be led by him by the hand in the way of holiness, will undoubtedly find himself lifted up by degrees to a far higher level of devotion or holiness than that with which perhaps he was previously satisfied. He has been conversing with one who is not only transparently in earnest himself, but who is also as transparently anxious to make him in earnest too : and he will feel that he cannot resist his influence. He has been breathing an atmosphere of peculiar sanctity ; and it has sent a thrill—of awe, indeed, and yet of mysterious hope and joy—through his whole soul. The thought of GOD has been brought closer to him ; and the more he has realised the holiness and beauty of GOD, the more has he been oppressed with a sense of his own deformity. The love of Christ, in all its various manifestations, small and great, secret and open, has become more of a reality to him. He has been taught to be on the look-out for Christ, and to *see* Him, not only at his prayers, and in the reading of the

Scriptures, and in the Holy Communion of His Body and Blood, but in all the circumstances of his daily life ; in everything around him he has learnt to trace the impress of Christ's hand ; at all times there have been brought home to him the tones of His secret Voice. He has been led, moreover, to lay down rules for his personal guidance, which have made religion and the practice of holiness the chief business of his life, instead of a mere by-play. The whole current of his life has been changed, and now flows more directly towards GOD and Heaven. Such, it may reasonably be hoped, will be the influence which the daily study of these extracts will have on any who sincerely desire to profit by them. They cannot fail to mould the attentive, dutiful reader into something of the likeness of his guide. For it is the impress of his own character, of his own habits of thought and rules of life, which gives such a charm, such a moving power, to Mr. Keble's Sermons. We see in them, especially, that strong, overpowering sense

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**A Daily Text-Book.**



and therefore, at the first whisper of repentance, he ever made haste to speak of hope and comfort. There was everything to hope for, not pardon only, but entire cleansing and renewal; so filled was he, even to overflowing, with the spirit of Him Who will "not break the bruised reed or quench the smoking flax."

PETER YOUNG.

NORTH WITHAM,

*December 14th, 1883.*





\* \* \* \* \*

"Above all he lived. The Passion of his LORD, Whom he loved, was his book, his life. He lived because Christ lived in him. He was all prayer at all times, although those only who narrowly observed him saw it, and he knew not that it was observed, else he would have hid it. It was his principle, 'amid all our cheerful conversation, yea, our mirth, we must keep deep down in our heart a flow of serious earnest thought,' and that thought was of Christ and of souls.

"His 'humbling humility' has been even startling, inexplicable. The sun's strong light, streaming into our dwellings, shows us the specks of dust unseen before. It belongs to saints to believe themselves last of all. He talked no controversy, but he lived; and doubting minds were impressed by him, and said, 'GOD is in us of a truth.'"

DR. PUSEY'S SERMON, "*Blessed are the Meek.*"





“ Whose Faith follow, considering the end of their conversation, Jesus Christ, the Same yesterday, to-day, and for ever.”



“ The Souls of the Righteous are in the Hand of GOD, and there shall no torment touch them.”

“ In the sight of the unwise they seemed to die, and their departure is taken for misery.”

“ And their going from us to be utter destruction, but they are in peace.”



“ Christ in you, the Hope of Glory.”

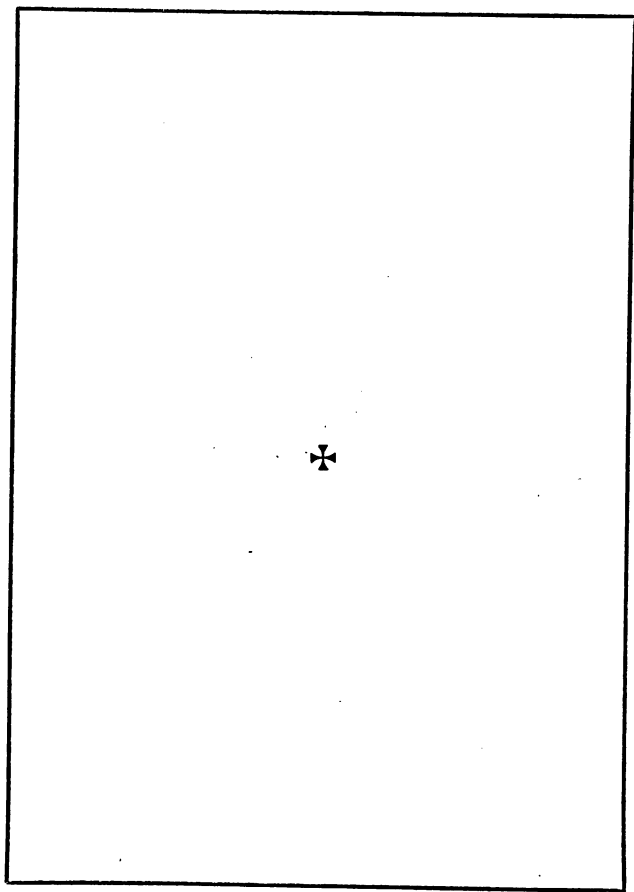




“Thus Saints, that seem to die in earth's rude  
strife,  
Only win double life :  
They have but left our weary ways  
To live in memory here, in Heaven by love and  
praise.”

*Christian Year.*





# A DAILY TEXT-BOOK

GATHERED FROM THE

*"SERMONS FOR THE CHRISTIAN YEAR"*

OF THE

Rev. John Keble.



**Advent Sunday.**

OUR very Prayer Books seem to ask us, now on the morning of Advent Sunday, how we have used them during the year that is past. We have turned over their leaves regularly. Have our minds and hearts gone along with what we saw there? We have seemed to be following Jesus so far on His way. Have we behaved like those His first followers, whom He so graciously approved? To be like them, we should have stripped ourselves of our precious garments, the things we most value, our own worldly lusts and fancies, and laid them at His Feet, at least for the time that we were in Church. The thoughts that were most welcome

and delightful to us, if they were not holy and religious thoughts, should have been diligently banished from our minds, when we were at our prayers here. And not only here, but wherever we were, it should have been a study and a joy to us to find out continually little silent ways of giving up something to our Saviour ; of making some sacrifice, more or less, for His sake.

SERMON i.

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*First Monday in Advent.*

Let us mark the manner in which this mighty King enters victoriously into His Holy City. The name Jerusalem means "the vision of peace," that is, that open sight of Him who is our Peace and our All, which Almighty GOD has prepared for His faithful ones in Heaven. Christ therefore, coming near to Jerusalem, is the King of Peace and of Righteousness drawing every day nearer and nearer to the consummation of His gracious Kingdom, and the full salvation of His Elect.

SERMON i.

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*First Tuesday in Advent.*

We see Him not ; but He sees us, He watches every step, every tone, every look ; and soon He

will be at the City gate ; the great Procession will be over : our Guide will manifest Himself as our Judge. Time will end, and Eternity begin. Then, if not before, we shall wish in earnest that we had regarded His many warnings ; that we had laid our wills at His Feet, and sought out ways of serving Him. Well for us if we can join with the Saints, who will then chant for the last time, " Blessed is He that cometh in the Name of the LORD." He will soon appear, very soon. Shall we be ready ?

SERMON i.

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*First Wednesday in Advent.*

When this time of Advent comes, which is so far like the morning, in that it is a new beginning, the Church opening her new year, we shall, if we are wise, be yet more diligent than usual in attending to our LORD'S call, throwing aside our encumbrances, girding on our armour, and saying our prayers. Too much reason have we, most of us, to look upon the time past as a night, wherein we have been either asleep, or doing what we were ashamed of. Yet, if we will so use it, this Advent may prove to us a blessed morning ; we may, if we will wake up at the call of our Saviour, and begin dressing ourselves, and doing His work.

SERMON xxiv.



*First Thursday in Advent.*

Remember the teaching of the Collect ; remember that to visit and save us, and such as we are, the Son of GOD, Jesus Christ, came once in great humility : that, to try and judge such as we are, He will soon be here again in His glorious Majesty. I entreat you, therefore, for GOD'S sake, do not stay considering, whether it is really worth your while to set about holy duties, such as prayer and Communion, but, having been called, awake and bestir yourselves at once. The night of our world is far spent ; the day of GOD'S world is at hand.

SERMON xxiv.

*First Friday in Advent.*

The tokens of Christ's power about the Cross point onward to the Day of Judgement ; and the tokens of love about the Judgement-throne point backwards to the day of the Crucifixion. Counting by years, the two may be ever so far apart : but in GOD'S Sight they are as one moment ; they come close together. Let us too endeavour, by GOD'S help, to bring and keep them together in *our* thoughts, now especially, in this time of Advent, which is appointed for the serious remembrance of both the Comings of our LORD, the first to save, the other to judge. It is not well to think much of

either of them by itself. For who could bear to look on to the dreadful day, without the remembrance of that merciful and saving Passion, the virtue whereof is the only thing which can bring us safely through the terrors of the judgement?

SERMON vi.

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*First Saturday in Advent.*

Just as GOD, in His good providence, hides from us the time of our own death, so in the Gospel of His Son He hides from us the time of the Day of Judgement. And yet, in a certain sense, the Almighty has made known to us both the hour of death and also the Day of Judgement. He has hidden the exact hour and day, but He has set down certain limits, beyond which He has assured us they cannot be delayed. We know that the days of man, which were at first near a thousand years, and seem afterwards to have lessened by degrees, are now come down, taking one life with another, to seventy at the outside.

SERMON xxii.

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*Second Sunday in Advent.*

The Book of the law, when we are judged, will be the Holy Bible. Your Bibles, then, and the use

you have made of them, will have a very great deal to do with your standing or falling in that great and dreadful Day. I might say, all will depend on them. Ponder now on this, for on this particular Sunday especially the Church our Mother puts you in mind of it. Did you not hear what she said to you in the Epistle, that the Holy Scriptures are written for you to learn, not simply as a lesson, but so as to have hope, *i.e.* a reasonable hope, of going to Heaven, of being acquitted at the last day? And have you not been praying to the Holy Ghost over and over in to-day's service, that by His Holy Word you may "embrace and ever hold fast the blessed hope of everlasting life which Thou hast given us in our Saviour Jesus Christ," *i.e.* that you may have comfort from your Bibles in the Day of Judgement? This has been GOD'S lesson to you, and this your prayer to GOD, to-day. But have you really used yourselves so to think of your Bibles and so to use them?

SERMON iii.

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**Second Monday in Advent.**

The Church sets before us the great Day of the LORD as the continual subject of our meditation for a full month, or near it, before Christmas Day. Advent goes before Christmas ; the Second Coming

of our LORD must be in our minds to prepare us for duly regarding His First Coming. The Lessons and Collects set down in the Prayer Book for these four weeks all look that way. They are all meant to keep up in the minds of Christians the awful image of our LORD coming in the clouds, with His Glorious Body yet bearing the marks of the Cross ; of the Angels around Him ; of the world burning under His Feet ; of the dead, small and great, standing before Him ; of the Judgement-Seat, and of the books opened.

SERMON xvi.

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*Second Tuesday in Advent.*

Which of us has not upon his conscience many an unfruitful good intention, many a godly motion of the Holy Spirit slighted and unimproved, through slothfulness or some worse reason ? It is a sad and fearful thought for us all, to look on to the hour when good intentions will all be too late : but it is saddest for those who are wilfully putting off the great work of repentance and conversion ; who have never yet turned to GOD in earnest, but in some sense are continually intending to do so. What will they do, when GOD shall visit them ? When the great trumpet shall sound, and they

shall be found still unprepared ; still intending to amend and still putting it off ; when the sudden and dreadful end shall come, as of all other worldly things, so also of their vain and empty excuses ?

SERMON viii.

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*Second Wednesday in Advent.*

*Every one* must give account : all without exception : neither man, woman, nor child, that at all knows right from wrong, will be excused from answering on that day. We must give account *to GOD* : not to man whom we might deceive, or who might judge of us by false measures, but to the all-seeing, unerring GOD. And we must give account *of ourselves* : not of others, but of our own conduct, of the whole of it, in thought, word, and deed.

SERMON xvi.

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*Second Thursday in Advent.*

Self-examination should make the Last Day present to us, and Holy Communion, the day of Christ's Passion. That Service is so framed that if we thoughtfully use it, it may well help us to a saving knowledge of our LORD'S Sufferings, each

part of them in its order. Come to Christ's Altar, then, all you who have any true love of Christ, that you may see, and know, and feel, more and more perfectly,—at what a dear cost you were saved,—what that Cross is, which we hope will save you, by His mercy, in the Day of Judgement.

SERMON vi.

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*Second Friday in Advent.*

You have but to lift up your eyes and look, and behold Jesus Christ visibly set forth, crucified among you. He is in His Church ; He is in His Scriptures ; He is in your prayers ; He is most especially in His Sacraments. Bring all your troubles to Him, to be cured, if such be His Will ; if not, at least to be sanctified and turned to good : and be sure you will not bring them in vain. And as the constant presence of the Passion may soothe your sorrows, so may your joys be chastened by the consideration of the Day of Judgement, as being also, in GOD's account, present.

SERMON vi.

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*Second Saturday in Advent.*

Our hearts, in regard of heavenly things, are so unspeakably cold, so hard and dry, that we cannot,

without some unusual effort, so much as meditate on the Last Day for ever so few minutes together. And when we do, how little does it really affect us, in comparison of anything in this world, which comes home to our bosoms! How soon, how readily, do we start back to trifles and transitory things! and how lightly do we forget the astounding visions which the holy book sets before us! It is a sad and humbling thought, how little we have really had the Last Judgement in our minds: but He can help us to do better, and He *will* help us if we try in earnest.

SERMON xvi.

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**Third Sunday in Advent.**

We pray for seven days, morning and evening, for the ministers and stewards of Christ's Mysteries, that they may prepare and make ready His way; and also for those who are to be ordained next Sunday, and for the ordaining Bishops. And in our Communion Service, we are put in mind of S. Paul, how he would have us think of the Christian Ministry, and of S. John the Baptist, how he set us a pattern of it. You perceive then that we hardly follow the leading of Almighty GOD and His Church, unless we think a good deal at this time of the Christian Priesthood.

SERMON xxxiii.

*Third Monday in Advent.*

Is it not quite true, when you come to think of it, that the very presence of GOD'S Clergy among us is a sign and a token from Him that there will be a Judgement ; that He will soon be here ; that we ourselves shall be judged ; that there is no time to lose, and we have need to be all making ready ? You go into a place, where you never were before, you see a Church, with its spire, may be, shooting up into Heaven as a silent finger, pointing towards Him Who is there, watching all your ways, and Who will very soon come from thence, and force you, dead or alive, to look up and attend to His Presence. You see, perhaps, a parsonage, or other buildings standing near the Church. These tell you of the care our LORD has taken to leave people, trusted by Him, to wait on your souls and to teach you about Him.

SERMON xxxv.

*Third Tuesday in Advent.*

Each faithful Bishop or Pastor will have to present each one of his own flock, who has not broken away from him and from Christ : he will have to present him, to introduce him, face to face, to his Saviour. Yes, each pastor may say to his people, " I am to present you ; I and not another :



you, the very same persons, to whom I am now speaking, whom I am seeing with my eyes and looking upon, will have to meet me that day before the Throne ; we shall see one another, we shall know one another, we shall meet face to face, and we shall be conscious of the immediate Bodily Presence of the Son of GOD on His Judgement-Seat. And to those who shall be able truly to take up His own word and say, " Behold I, and the children whom GOD hath given me," He will say in a peculiar sense, " Well done, good and faithful one : enter thou into the joy of thy LORD." For His joy is to save souls, and these souls have been saved through Him, by thee : thy joy therefore is so far all one with His.

SERMON xxxv.

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**Third Wednesday in Advent.**

*(Ember-Day.)*

As the presence and ministry of the Apostles were a great token of the healing touch of our Saviour in the first Church at Jerusalem, so is the presence and ministry of those whom we call Clergymen, ordained by laying-on the Apostles' hands, the token of its continuance here amongst ourselves. This is why we think so much of it, and why, as at these Ember times especially, we are taught to remember it so earnestly with prayer

and fasting. It is the token of Christ's healing touch. We can never thank GOD enough for it ; but let us remember at the same time, how dreadful it will be at the Last Day, should we be found either to have scorned these Sacraments, or to have behaved unworthily of them.

SERMON xviii.

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*Third Thursday in Advent.*

The Communion, which they celebrate, is a Sacrament as well as a Sacrifice. It is in that way that it makes us individually partakers of that which our LORD is then and always offering for us, *i.e.* of Himself, His own Blessed Body and Blood. The Priests who celebrate It do so in Christ's stead ; it is He Who gives It by their hands, as by their hands He made It what It is, by their hands He offers It to His Father. It is His doing, not at all theirs, all the while, from beginning to end.

SERMON xxxiii.

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*Third Friday in Advent.*

*(Ember-Day.)*

Are we thinking, night and day, of Christ the great Sacrifice of all, and of the sacrifice of

ourselves, our souls and bodies, which we ought to be constantly making to Him ?

SERMON xxxiii.

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Third Saturday in Advent.

(Ember-Day.)

“Judge nothing,” S. Paul says, “before the time, until the LORD come.” The only safe way is, to judge nothing before the time, to look to our own souls very carefully, and to the souls of others also, with whom we are charged, but not to be busy in talking and judging about any. The moment we begin to amuse ourselves with that, we give an advantage and triumph to the enemy. Therefore, let us all beseech GOD, that He would turn the eyes of our hearts inwardly upon our own consciences ; that when our LORD shall come in His glory, He may find us not comparing and judging, but repenting and amending : the priests watching, the people obedient. Blessed is that fold, that parish, that congregation which the Great Shepherd and Bishop, when He cometh, shall find so doing. O LORD, grant it may be so with us !

SERMON xxvii.

*Fourth Sunday in Advent.*

"The LORD is at hand," is most properly an Advent saying ; it means, "The cloud will soon be withdrawn, the gates of Heaven will again be thrown open, and Christ, the Son of GOD, will come according to His promise. He will come, by GOD'S great long-suffering, on this Christmas, as in former seasons of Christmas. As the preaching of S. John the Baptist prepared the way for the First Coming of our LORD, so these days of Advent returning yearly, prepare the way for our keeping the memory of that First Coming on Christmas Day. On that Day He came to save us ; came to save the very worst and most provoking of those whom we have to deal with. What right has any one of us to give way to angry feelings, to be scornful, spiteful, rude, uncourteous, haughty, towards any one else, the meanest and most ignorant of our brethren, seeing that He, Whom all the Angels worship, did not think it scorn to be born in a manger, and afterwards to die on a Cross for that very person ?

SERMON xxxix.

*Fourth Monday in Advent.*

Our sins, and nothing else, are the cause why we are "sore let and hindered in running the race that

is set before us." It is our own sins then, from which we ask to be delivered ; and that speedily. Whether we consider the whole Church or the soul of each one of us in particular ; our sin is so great an evil, and we are so frail and helpless, that we know not how to be delivered from it, except by Christ's Coming especially, by His grace and providence, to deliver us. For this therefore the Church has instructed us to pray, now that we are so near the very hour of His First Coming.

SERMON xxvii.

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*Fourth Tuesday in Advent.*

We shall do well, perhaps, in the special self-examination, which this solemn time of preparation for Christmas Communion ought to bring along with it, we shall do well to notice particularly, how far we may have been wanting in Christian moderation and gentleness, when we have been speaking and thinking of others : whether we have kept ourselves from putting the worst interpretation upon their doings, and from rejoicing when they did wrong (alas ! that ever Christians should feel tempted to have such a feeling as that, a feeling fit only for the evil and lost spirit), whether we have truly rejoiced in their

goodness, and have been pleased to have things turn out to their credit, when they deserved it.

SERMON xxxix.

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*Fourth Wednesday in Advent.*

Are our loins girded about, and our lights burning? Or are we rather going on in an idle, careless, self-satisfied way, as if we had found out some way to be safe without continual watching and prayer; as if we might safely be unconcerned, while every year that passes by, every clock that strikes, every sun that sets, nay, every breath that we draw, has a voice given it from GOD to warn us of approaching Judgement. I beseech you, think on these things; or depend on it, the best of us has a great deal to do, and the youngest will find he has but a short time.

SERMON xxii.

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*Fourth Thursday in Advent.*

As our nightly sleep is an image of death, so the nightly self-examination of a thoughtful person is in some sort an image of the last Great Day. As the Holy Communion is the earnest and pledge of Heaven, so the trial and judgement of our own

selves, which we are ordered to practise before the Holy Communion, is a shadow of that awful hour, when we shall all stand before the Judgement-Seat of Christ.

SERMON xiii.

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*Fourth Friday in Advent.*

If GOD's afflictions have so blessed an effect on men, we may hope that those, with which we visit ourselves, such as fasting and other penitential exercises, may all be blessed in their measure, and may help us to lay hold in earnest of the Cross. For that is, in short, the sum and substance of all penitency; whether we confess our sins, fast, give alms, afflict our souls, exercise bodily mortification, it is all well, so far as these are ways of truly laying hold of the Cross, clinging closer to it. That is what S. Paul called being made conformable to Christ's Death. Far from abating our trust in His Blood, such penitential exercises drive us to Him as our only Hope.

SERMON xlv.



*Christmas Eve.*

AND now in keeping Christmas Eve, we, of Christ's family, do in spirit go back to those hours of expectation ; we are awaiting the solemnity of Christ's Birth, as the very few who knew the awful secret of His miraculous conception, went on awaiting the Birth itself. And now we may see with our mind's eye, Joseph and Mary on their journey. Their coming to Bethlehem was, in a way, the last sign of the wonderful and saving Sunrise, the very Eve of the first Christmas Day. Christ came unseen with her, and nothing remained but for Him to come forth into the open day, and begin to show forth His brightness to all men. And is it not so, that even now the same Jesus Christ, GOD and Man, is drawing near to each one of us ; unseen as He was there ; for He was then in His Mother's womb, as now He is invisible in His glory in Heaven. But not more surely, did He in flesh draw near to Bethlehem with S. Joseph and His Blessed Mother, on or just before the first Christmas Day, than He is even now drawing near each one of us in Spirit, and trying us, whether or no we will attend to the many tokens He has given us of His approach.

SERMON i.





### *Christmas Day.*

HIS Name is Jesus Christ : but His Name is called Wonderful in the same kind of way in which it is called Emmanuel ; all believers own and know Him to be most Wonderful, as they own and know Him to be "GOD with us." And this being the first of many awful yet gracious names, by which our LORD and Saviour is described in the text, well may we meditate on it, this Christmas morning, with reverential fear and love. It is indeed the first feeling which naturally takes up and fills the whole of our hearts, as we think earnestly on the mystery of Christmas Day ; all is wonderful beyond all wonder.

SERMON V.

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### *F. of S. Stephen, D. M.*

One thing is plainly taught us ; that we never must despair of the Church : never at all of the Church Catholic ; never of the Church in any particular country, as long as Christ shall crown

it with suffering, especially with martyrdom, in His cause. It seemed, at the time, as if Stephen's death had done no good whatever to the young man, Saul; as if it would only serve to increase his condemnation; and yet, we see, it served to increase his glory. Nor will it be known till the Great Day how many more souls have been brought to their Saviour in consequence of that increased zeal in S. Paul, which may be put to S. Stephen's account. "Right dear to the sight of the LORD, is the death of His Saints," that witness Him.

SERMON iv.

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*f. of S. John, Ap. Ch.*

He was the beloved Disciple; he leaned on Jesus' Bosom; he was counted so near to Him by the rest, that when they had questions to ask of Him, and hardly knew how to ask them, they requested S. John to be their messenger, and make the inquiry of our LORD. Simple faith, pure love, childlike obedience, seem here to be recommended, as bringing us nearer to our LORD, than the most earnest desire of knowledge, or the most anxious endeavour to be useful and do great things.

SERMON vi.

*F. of the Holy Innocents, M. M.*

He makes haste, as we acknowledge to-day, which is only the fourth day from His Birth, to shew to men and Angels this His great love for young children, by allowing those babes at Bethlehem to be in some sense His first martyrs, the first who shed their blood for Him. For the cause of their death, as you know, was no other than their belonging to Christ, as being born near the same time, and in the same place. Therefore, as a great king would feel himself bound to provide not only for the soldiers or sailors or other persons who devoted their lives and endured wounds and hardships in his service, but also for their children, who could as yet do nothing at all for him: so our LORD, and the Captain of our salvation, hath of His Royal Bounty, glorified these Innocents, and made them Saints in Heaven, as truly as He glorified S. Stephen, and S. John, and the rest of His holy Martyrs, and virgins, who went after Him, knowing better whither they went.

SERMON IX.

*December 29.*

To watch and study Christ in His Cradle is the very mystery of humility; and if of humility, then of love, peace, and joy. It is the very preparation,

the beginning of eternal happiness ; for in knowledge of Him standeth our eternal life, and such knowledge must begin from His lowliness. Jesus Himself is that Little Child, like Whom we must especially become, if we would be ever really fit for the Kingdom of Heaven.

SERMON iii.

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**December 30.**

From the moment of our LORD'S Incarnation, the great and mysterious change has been going on, which is to new-create the whole of this lost world, except those who obstinately refuse to be the better for it. Secretly and silently began that Communion of Saints : as sometimes in the night, after a great and long continued frost, a quick thaw begins, no one knows how or when ; the air grows gradually milder, the snow disappears, the brooks begin again to flow, and the birds to sing ; and all begins so gently, and goes on so gradually, that we hardly know of it but by the comfort it brings. Thus in some measure it was, when it pleased our Blessed LORD to take on Him our flesh, and as at this time, to be born of a pure Virgin. His Blessed Mother had been guided by Providence, silently, perhaps unknown to herself, to the very place where the Prophets had said He should be born. There, in the middle of the night, in every circumstance of

poverty and meanness ; in a stable, where, as reported of old, an ox and an ass were even then feeding, He was born, for whom Saints and Angels had been waiting since the world began : "the Desire of all nations," the Light of the Gentiles, and the Glory of GOD's people Israel.

SERMON iv.

December 31.

When we look back on the Old Year, how completely it has gone for ever, how impossible that the smallest moment of it should return again to all eternity ; will not this help us to imagine what sort of a glance we shall throw back on our whole course in this world, when we are at last come to the other ? How strange will it then seem to us, that anything so utterly short-lived and worthless should at all have won away our hearts from the things eternal ! When we look forward to the New Year, how much there seems for us to think of and provide for ; how many hopes, plans, expectations, purposes of doing better in various ways than ever we have yet done ! This is a token from GOD to us, that He has prepared for us an Eternal New Year, in which none of our hopes will be disappointed, nor our plans come to nought, nor any of our purposes fail of the best fruit.

SERMON xxii.



*F. of the Circumcision.*

NOT without GOD'S special Providence is it ordered, that our year should begin with a Great Day, the Day of the Circumcision of the LORD Jesus; the Day on which He received His Saving Name. We seem to see the Holy Family, Joseph and Mary and the Blessed Young Child, gathered again after seven days to keep their Christmas a second time; according to the law of Moses, and the custom of GOD'S people from the beginning. The eighth day is the first one over again; like the eighth note in music! and they are both called Octaves. We are to-day again to strike the same note of joy, which was sounded in all the Churches on Christmas Day. For now our Incarnate LORD is eight days old; and as, on Christmas Day, He declared Himself Partaker of our imperfect nature, so to-day He declares Himself Partaker especially of Abraham's seed, and subject to the law of GOD, to do its work and submit to its sentence, in our behalf. His Incarnation He declared by His Birth, His submission to the Law by His Circumcision.

SERMON xviii.

**January 2.**

The shepherds, had they not gone to Bethlehem on the bidding of the Angel, would have missed seeing what came to pass. Had they gone irreverently, it had done them more harm than good. So if you would see your new-born Saviour, you must come to His Altar, for that is the true Bethlehem; but you must come worthily, else your true light will be turned into darkness.

SERMON vii.

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**January 3.**

His Birthday was "Peace on earth:" do you then strive from year to year to be freer from dislikes and jealousies, more brotherly in heart and behaviour, that you may keep it more worthily. Whether men will be at peace or no, yet do your best, and that without grudging, in order, if possible, to be at peace with them.

SERMON ix.

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**January 4.**

When you have thus visited Christ's Manger with the shepherds, and have learned these three great lessons—Self-denial, from the Manger, Purity

from the Blessed Mother ; Humility from His being a Child—then may you come to Bethlehem indeed : then will our LORD presently welcome you as a worthy communicant, and the good Christmas-time will have done for you the work which He intended. When you are got to Bethlehem, what shall you find ? You will find Him a Little Child : Him, the Maker and Upholder of Heaven and Earth, Whom all the Angels worship : Him you will find as a little helpless Child : and He calls upon you to be converted, and to become like Him in His Infancy ; else, He says, there is no chance of your entering into the Kingdom of Heaven. Surely, there is not any one of us, who can pretend that he has himself come up to this our Master's well-known and earnest recommendation : there is not one of us that can flatter himself that he is yet in spirit thoroughly converted ; changed, and become such as a little child, such as the Holy Child Jesus Himself. This then you must study, to become in earnest lowly and humble : this is spiritually coming to our LORD'S own Bethlehem.

SERMON xi.







January 5.

*Obs of the Epiphany.*

You are invited to join yourself in spirit to those wise Men from the East ; you can in a manner see the Star, the bright and guiding light from Heaven, going before them to be your gracious Guide ; you can trace it to the very cottage, and see how it stands over where the Young Child is ; you can take part in their humble and simple service adoring the Infant King, and LORD of all. You may enter with the Wise Men into the house, and see the Young Child and Mary His Mother, and may fall down and worship Him. You *may* do this, and by your coming to Church on this Day, you profess that you *are* doing this. But perhaps in this, as in other things, we are, most of us, but little aware of the deep meaning and consequence of what we are ourselves doing.

SERMON xxviii.



*f. of the Epiphany.*

Now to the outward eye it might seem simple enough, but you see how carefully it is set down in the Book of GOD, and how much the Church would have us think of this Day : keeping the memory of it, as one of the greatest days in the year ; appointing the Creed of S. Athanasius to be said, as on a second Christmas Day, and in many places lighting up the Church with as much splendour as the congregation can afford. We understand that all this is done in memory of the Wise Men coming to Bethlehem, because that visit of theirs was the beginning of our LORD'S glorious Epiphany, or Manifestation to the Gentiles. For as Christmas Day is our LORD'S Birthday in the Flesh, so is this Day of Epiphany a kind of spiritual birthday to the whole body of the Gentile Christians, and among the rest to each one of us.

SERMON XXVIII.

*First Monday after Epiphany.*

The Wise Men were ready to follow wherever GOD'S providence might lead them, however slight and even doubtful the notices of His Will might be.

They follow the Star, not knowing whither it would take them, much as Abraham had done, from nearly the same country two thousand years before. So ought it to be enough for us to know the next step in our journey, the next thing GOD would have us do, with something like tolerable certainty. One step before them, is as much as sinners in a troublous world should expect to see.

SERMON xxviii.

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*First Tuesday after Epiphany.*

The Wise Men were greatly honoured by Him ; especially if, as was of old believed, they became afterwards disciples of His Apostle, ministers and stewards of His mysteries. Think what a glorious ending, from a beginning in appearance so slight and seemingly accidental, as their observing a particular Star, religiously taking it to be from GOD, and with all perseverance inquiring its import, and following after its course. Let any Christian child, or poor person as ignorant as a child, only go on doing his best in silence, GOD for His part will most surely keep and perform His part of the promise. Let the Star, the lesser light you have, guide you to Christ here, that you may after this life have the fruition of His glorious Godhead.

SERMON xxviii.

*First Wednesday after Epiphany.*

The Wise Men were not ashamed to acknowledge and honour Christ as especially present in a poor cottage, and as a young Child : neither let us doubt, but take Him at His word, when He says, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me ;" and again, "Whosoever shall receive one such little child in My Name, receiveth Me." As ever we desire to find Christ truly in His Sacraments and His Scriptures, be it our care never to forget Him in His poor, if we can relieve them ; or in His little ones, if we can help them to continue His, at least by not doing or saying anything to corrupt them in the way of bad example.

SERMON xxviii.

*First Thursday after Epiphany.*

If we worship, we must give : we must give alms of our substance ; and in Holy Communion we must offer to Him "ourselves, our souls and bodies." Even as the Wise Men opened their treasures and to their lowly King presented gifts, gold and frankincense and myrrh. And if it puts you more or less out of your way, either to come to Church at all, or to spare something for an offering to Him

there, this is the trial of your faith. O, pray that you may meet it courageously, and not draw back either from worshipping Him, or from giving : and then the Face of the LORD JESUS, that bright and Morning Star, shall never be turned away from you.

SERMON xxix.

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*First Friday after Epiphany.*

If our light is to shine before men we must walk constantly and openly in all the ways of good men : if all the glory of this is to go on to GOD, none at all to stay with ourselves, we must ever watch and pray and repent ; we must be ever practising contrition for what is and has been amiss in us. It *will* be troublesome : but who would mind the trouble, seeing that the end, by His Grace, will be, that, as the light of such persons hath shone before men on earth, so they shall hereafter shine as the Sun, as Jesus Christ Himself,—for they shall be made like Him—in the kingdom of their Father and before the Angels of GOD ?

SERMON xxxix.

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*First Saturday after Epiphany.*

The Wise Men grudged not the Holy Child the best and most expensive gifts they could offer,

though it were hard to see how some of them, at least, could be of any use to Him. But they were full of adoring love, and a heart where love dwells cannot stop to consider the use of things. Does not this tell us something about our way of serving and honouring Christ in His Churches, and in all that appertains to them, especially in whatever belongs to the services of the Holy Communion? Ought it not to be all as handsome as we can make it? Ought we nicely to count the cost, or measure the good done, when we are bringing our offerings for such purposes?

SERMON xxviii.

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*First Sunday after Epiphany,*

The Church, having fully set before us the exceeding mercies, which we yearly remember on Christmas Day and the other great days of this season, proceeds, in the Epistles for these Sundays after the Epiphany, to tell us what manner of persons we ought to be, for whom so great things have been done and suffered by the great Almighty GOD Himself. The first is purity: "to present our bodies a living sacrifice, holy and acceptable unto GOD;" and to keep our minds from being conformed to the world. The next is that which is

set down in the text : "not to think of ourselves more highly than we ought to think."

SERMON xxxviii.

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*Second Monday after Epiphany.*

The holiest and most saintly person, then, is he who thinks most lowly of himself: and the reason why we are not all humble and lowly is, because we are not really trying to be good. Who among men is the greatest of Saints? Who is especially known by the name of Blessed; a name assigned by the Holy Spirit Himself? Is it not the Virgin Mother of our LORD and our GOD? and that, because being His Mother, she has been brought nearer to Him than any other created being. Now the Spirit which filled her, in the Hymn which we daily rehearse, has told us what her thoughts of herself were. It was her lowliness, which GOD regarded. He exalted her, as being especially humble and meek.

SERMON xxxviii.

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*Second Tuesday after Epiphany.*

With regard to this holy time of Epiphany in particular; one great lesson for us all to learn of it

is this: that as Christ hath shone upon us, so He expects us to shine out before men. For the very meaning of this word Epiphany is, "shining upon," a bright light manifesting itself to those, from whom before it was hidden. Jesus Christ is the Sun of Righteousness, the True Light of our souls. When He shines upon any soul, He expects that soul to drink in His rays, and grow bright by them, and by degrees to be conformed to His own Likeness.

SERMON xxxix.

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*Second Wednesday after Epiphany.*

Had you or I lived at Nazareth during those eighteen years, we might have daily seen Him moving about as a young Carpenter, going to His work in the morning, or returning from it at night: carrying His tools (so we may imagine Him) as any other tradesman might: and I suppose we should have looked upon Him as a young person of a very pure and holy character, temperate, quiet, upright, loving and dutiful, perhaps beyond any one whom we knew: as one increasing "in wisdom and stature, and in favour with GOD and man:" perhaps too, we might have known that He was remarkable for obedience to His parents; as it is written, He



"was subject unto them." But little indeed should we have dreamed, Who He was in earnest. For all the while this poor tradesman, this simple, innocent, hardworking youth, was the Great GOD of Heaven and Earth, come down from Heaven to earth and made Man, made Flesh for us. He was in the world, which world was made by Him, and that world knew Him not.

SERMON xxxvii.

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*Second Thursday after Epiphany.*

You are to present your own bodies "a living sacrifice, holy, acceptable unto GOD," in and with that Holy Sacrament, in which our High Priest presents His Crucified and Risen BODY to the Father, so interceding for us, not only in Heaven but on earth: and this is your "reasonable service;" the sacrifice, not of dumb creatures without understanding, but of your own living souls and bodies in union with the Body of Christ. This is the return our LORD expects of us for all His exceeding love: He requires of us to be worthy Communicants, or at least to be in earnest preparing ourselves for Holy Communion.

SERMON xl.

*Second Friday after Epiphany.*

"I beseech you therefore, brethren, by the mercies of GOD, that ye present your bodies a living sacrifice." *Therefore, i.e.* because of something. Because of what? Because of the mercies of GOD, of which S. Paul had been putting them in mind through all the eleven chapters of this Epistle. Because, while you were yet sinners, Christ died for you all: because He gave you His Holy Spirit in Baptism, to unite you one by one to Himself: because, having reconciled you to Himself by the Death of His Son, His Mind is, if you do not hinder Him, to save you to the uttermost by His Life.

SERMON XL.

*Second Saturday after Epiphany.*

Whatever our place and station be, we have at least each of us one talent: we have the power of choosing, whether we will serve GOD or no, openly and before men: if we, through sloth or cowardice or love of any worldly thing, fail to make this only right choice, we, too, are unprofitable servants: we have not glorified our Master: therefore in the end He will turn away His Face from us; and where His Face is turned away, there can be nothing but outer darkness.

SERMON XXXIX.

*Second Sunday after Epiphany.*

Do you be warned by the Gospel lesson of Patience : remember, Christ's hour did not come at once, though His own Blessed Mother longed for it : and when it did come, it was a most painful one to her. How then can we miserable sinners, breakers of our Baptismal vow, expect to have peace of mind and conscious purity, upon such faint endeavours as we have yet made ?

SERMON xli.

*Third Monday after Epiphany.*

It is true, GOD does sometimes encourage even great sinners, at the beginning of their repentance, with a strong sense of hope and love towards Him, such as may well help them in their beginnings ; but they must not expect such feelings always to last : their sins, in proportion as they have been indulged, will somehow or other mar their comfort, if they do not spoil their piety, in this world : too happy, if they find themselves, by the Blood of GOD's dear Son, washed, and redeemed and saved, at last.

SERMON xli.

*Third Tuesday after Epiphany.*

GOD's works are never intended simply to set us on wondering, but to teach us worthy thoughts and dutiful ways. So this work of turning water into wine teaches us in the first place to remember Christ's Presence and Power in all that we call the works of Nature: and in the next place we may be certain that it was a kind of parable with a deep meaning, acted before people's eyes as other parables are told, like histories in their ears. It took place at a wedding feast: and we know what is commonly likened to a wedding feast in Holy Scripture. Our own Prayer Book tells us. It is the mystical, the heavenly and sacramental union between Christ and His Church.

SERMON xlii.

*Third Wednesday after Epiphany.*

The manly, advanced, confirmed servant of GOD just does his duty according to the best of his judgement, and, without looking anxiously to see what comes of it, goes on to something else. He tries, in his daily obedience, to be like the holy Church in her daily prayers, and other services, regularly presented to her Saviour. Morning by morning, and evening by evening, week by week, and year

by year, the Church goes through her appointed round, of homage and sacrifice to her Great GOD and King, without counting carefully, who are the better for it, or how many hours are so spent. It is enough for her, that she is waiting on her GOD ; and well it is for those, who can enter into this spirit of hers, and rejoice in obeying, for mere obedience's sake ; though they be not always able to answer the world, when it scoffingly asks, "What good comes of your many prayers and Communion's, your Sundays and holydays, your ceremonies and feasts and fasts?"

SERMON xli.

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*Third Thursday after Epiphany.*

(Every day in the morning offer all to Him, and in the evening try and judge yourselves, whether you have kept back anything. This is the way to get rid of a worldly mind : this will keep you, by His Grace, ready for Holy Communion, and fit to die : this will make each one of your days here on earth in its measure like the Great Day of Heaven : where each happy soul has the full blessing of his own treasure, because he is continually offering it all to GOD.)

SERMON xliii.

*Third Friday after Epiphany.*

And as for yourself, so for your friends and kindred, be not too impatient about seeing and feeling their improvement. GOD may be doing great things in secret for them, may be answering your intercession in the most effectual way, and you, as yet know nothing of it. Do not hopelessly give up prayer, or any other good thing that you can do for them. For aught you know, the Angel of GOD's mercy may be even now preparing to interfere in their behalf, and the next intercession of yours may be just what is wanted to call him actually down as the Angel Gabriel came down for the words of Daniel.

SERMON xli.

*Third Saturday after Epiphany.*

( If we would be perfect followers of Christ, we must be content to part with our friends now, as He at this feast with His blessed Mother, that we may meet them by and by with a holier welcome, when our and their hour is come ; and that so we may keep them for ever . . . Christ is present in our daily refreshments, and in our more solemn feasts ; let us try to do whatever He saith unto us ; let our meals be pure, innocent, and thankful, and then fear not but they will be glad and

joyful enough, true tokens of the Marriage Supper of the Lamb.

SERMON xlii.

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*Third Sunday after Epiphany.*

Still, it is Epiphany, and again the Church tells us of a special manifestation of the LORD JESUS, GOD made Man to redeem and save us. Last Sunday you heard how He changes all good things for the better: the Law for the Gospel, earth for Heaven. Now you have heard how, He changes the worst of evils for the greatest good.

SERMON xlii.

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*Fourth Monday after Epiphany.*

There are but two places in the whole Gospel, in which our LORD is said to have wondered; this and the place in S. Mark, where we read that He marvelled because of the unbelief of His own countrymen at Nazareth. Both times it was at men's believing or not believing in Him. The centurion in S. Matthew believed, when everything seemed against His believing, if we were to judge as men judge; everything almost to prevent

his attention being drawn to our Blessed LORD. The Nazarenes in S. Mark were unbelieving and stubborn ; nay and endeavoured actually to destroy our Saviour, though they, of all mankind, seemed to have the fairest chance of coming early to a true knowledge of Him.

SERMON xlv.

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*Fourth Tuesday after Epiphany.*

Our wondering then is part of our infirmity, as imperfect and created beings : and our Blessed Saviour's wondering and marvelling, as we read that He did on these two occasions, is an instance of His taking on Himself that infirmity and imperfection ; as we know that He did in all points, except where it was blemished with sin. Otherwise He, the Creator and Watcher of all things, Who knows all for ever before it comes to pass, He cannot wonder in the same sense as mortal men do. But here we read that He did wonder. He, Who was both GOD and Man, wondered that a Gentile soldier should have so much faith, and those, among whom He had been Himself brought up, so little. Does not this show us that in both there is a deep mystery : a mystery of godliness in the one, and a mystery of iniquity in the other ?

SERMON xlv.



*Fourth Wednesday after Epiphany.*

He healed the Centurion's servant at a distance. But it pleased Him to heal this leper, as indeed He seems to have wrought the more part of His Miracles, by actual touch of His Blessed BODY. In the case of this leper, there might be this special reason for doing so, that lepers were unclean by the Law of Moses, and our LORD'S Will was to do away with all such uncleanness. And, again, it would be the deepest comfort to the poor man, coming to Christ, as he did, so *very* weary and heavy-laden, not only to hear His Gracious Voice, but to feel His loving and powerful Hand laid upon him ; which, in one moment, more than made up for all the sad and painful separation, which from time to time must have gone to his heart, ever since he had his leprosy. But besides, we are not to doubt, that there is a very deep Gospel meaning and mystery hid under those few words which to us sound so very plain. "Jesus put forth His Hand and touched him." His touching that leper, was a sure token and example, that not without the Spiritual Touch of His Blessed BODY can the leprosy of sin be cured.

*Fourth Thursday after Epiphany.*

Too many of us ignorantly imagine, that certain troubles, especially troubles of mind, are a good reason why they should not be so particular about their prayers. They say, they were so distressed, they had not the heart to come to Church, to the Holy Communion, and the like. But Scripture plainly encourages us, when we have troubles, to bring them to Church and to Holy Communion, that they may be there made an offering of to GOD, and truly sanctified by Him ; and so, being of themselves but for a moment, may help to work out for the faithful Christian an "exceeding and eternal weight of glory." I know, it is a very hard thing to do ; it is a hard thing, when poverty or sickness or reproach seems coming upon you, to rouse yourself up at the appointed hours and command your thoughts, and practise that calmness which should always accompany us, when we are speaking to our GOD.

SERMON xxxv.

*Fourth Friday after Epiphany.*

All these histories then, of our LORD's miraculous doings on earth, when He was in sight of men, are our warrant and encouragement to do with our

own troubles, what the men of those days were invited to do with theirs : to bring them all, and pour them out, as it were, before our LORD'S fatherly Presence ; to lodge them in His merciful Bosom ; to submit them to the Touch of His healing Hand. As soon as ever a Christian feels any calamity coming upon him, be it of mind, of body, or estate, he should presently turn towards our LORD and His Cross, and offer up that calamity, to be sanctified by Him.

SERMON xxxv.

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*Fourth Saturday after Epiphany.*

( It is not always an easy thing to go on, month after month, week after week, day after day, and that perhaps for many years, still recommending to GOD the same persons, for the removal of the same troubles, and still to pray faithfully and affectionately. Hope is apt to grow cold, and the heart to sicken of such long waiting, and so that intercession is apt to be left out, or to be said merely as of course. But this is a great pity. Remember GOD hears our thoughts, and not our words only : and if He does not seem to grant our friends' health, or to remove our own pain, or anxiety, yet He may be granting them something better, and keeping some-

thing worse from us : and this, for aught we know, may depend on our praying in earnest.

SERMON xxxv.

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*Fourth Sunday after Epiphany.*

Hitherto the Gospels for the Sundays after Epiphany have set our LORD and Saviour before us, as King and Governor of the world which we see. And now, going on, as it were, from glory to glory, to-day's Gospel opens to us a new and most astonishing field of His Saving Power. He shows Himself in it, as King of the invisible world. Spirits, as well as men, are proved subject to His command. He exercises the same power over Satan and his angels in their prisons of darkness, as over men here on earth, and over the elements of this world. He is as strong and as merciful to save His Elect from the evil spirits who wait around out of sight, as from the bodily evils which they see and feel near at hand. This seems to be the especial purpose of the Church in the Gospel for this Sunday, containing as it does that astonishing history of our LORD'S casting out the unclean spirits, and permitting them to go into the herd of swine. *That* was the great point, that Jesus of Nazareth should be declared LORD Almighty of

the great deep, of death and hell, as well as of heaven, and earth, and sea.

SERMON xlvii.

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*Fifth Monday after Epiphany.*

See here what the Evil One will do, if we once permit him to have dominion over us. He will strip us of our clothes, of that holy robe of Baptism, which is all in all to us, so long as we keep it pure. He will not let us abide in any house, no, not in the Church of the Living GOD, the most sacred and comfortable abode of Christ and His Saints. He will not let men be good and happy at home, but encourages restless feelings of every kind.

SERMON xlvii.

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*Fifth Tuesday after Epiphany.*

The holy Psalms are full of warnings concerning the Wicked One, and of prayers to GOD to deliver us from him : and one reason why the Church uses us to learn and say the Psalms so diligently, is, because they so greatly help us to watch and pray against him. Let us then do so. Night and day, let us keep our souls awake and our hearts lifted up to GOD.

SERMON xlvii.

*Fifth Wednesday after Epiphany.*

Let us not venture on small sins ; for that is allowing Satan to tempt us on to the edge of a 'steep place.' Let us above all keep our hearts clean ; for that is the surest way to drive the unclean Spirit from us in despair.

SERMON xlvii.

*Fifth Thursday after Epiphany.*

Our bodily pains and perils are intended, by His grace, to make us feel more deeply than we should otherwise, the perilous condition of our souls. Sickness, pain, hunger, thirst, weariness, intense cold or heat, the feeling of weakness or decay, all have naturally a humbling effect upon the mind : they make us feel and own, how very helpless we are : they dispose us in a manner to fear sin as well as sorrow.

SERMON xlviii.

*Fifth Friday after Epiphany.*

Nowhere, perhaps, in our LORD'S history, except in the very point of His Passion, did His weakness, as Son of Man, appear so closely joined with His Almightiness as Son of GOD. One moment He is

asleep on a pillow, tired down like a mere mortal ; the next moment, He shows Himself Creator of the waters, GOD and LORD of all the creatures ; the same Whose Spirit moved at first upon the waters of the great deep, and began to bring them into order, when they were "without form and void."

SERMON xlvii.

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*Fifth Saturday after Epiphany.*

There is One Who knows all our wants and weaknesses, far better than we do ourselves. "He knoweth, whereof we are made : He remembereth that we are but dust." He knoweth us "to be set in the midst of so many and great dangers ;" He knoweth how frail our nature is ; how impossible it is for us always to stand upright. He knoweth it, for He hath vouchsafed to become one of us : one of us, in everything but sin. He knoweth everything about our temptations, except consenting to them in the very least degree.

SERMON xlviii.

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*Fifth Sunday after Epiphany.*

Let us not rashly imagine, that even when we are directly employed in serving GOD and doing our duty, we are safe against wilfulness. Remember, we have a subtle enemy, who can transform himself

into an Angel of light : who persuaded GOD's own people of old to think, without any manner of question, that, when they were killing GOD's own Apostles, they were doing GOD service. Certainly, in proportion as we serve GOD and humbly obey Him, we have a promise of protection against the snares of the Evil One : yet as long as we are in this world, we dare not expect to be *quite* safe. We are not safe in reading the Scriptures, we are not safe in Prayer, we are not safe in Almsdeeds, we are not safe in Fasting, we are not safe in Sacraments. In each and in all of these, there is room for the proud will of man to set itself up against the pure and acceptable and perfect Will of GOD.

SERMON XX.

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*Sixth Monday after Epiphany.*

Joy and comfort in spiritual exercises is one thing : perseverance and dutifulness is another thing : it is safe, right, and necessary to pray absolutely for the one, but for the other, as for all *comforts* on this side the grave, we should pray, not as for a sign on which we are to depend, but as for an overflowing mercy, which we would not ourselves wish granted, except so far as He may know it to be best for our final and eternal abiding with Him. I



should suppose that a reverential mind, whenever it is indulged with high degrees of consolation in prayer and Holy Communion, fears and trembles exceedingly, lest it should be exalted above measure, and tries to be more and more on its guard against requiring such consolations, or asking them as a sign, or repining if they be not vouchsafed.

SERMON XV. (MISCELLANEOUS VOL.)

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*Sixth Tuesday after Epiphany.*

Is there any one whose heart is newly broken with the consciousness, sudden or of gradual growth, that his or her life, be it much or little as men count life, has been hitherto worse than wasted ; that every hour of approach to death has been an hour of departure from GOD : any who feels as though nothing remained to be offered but the dregs of life, years that can have no pleasure, a polluted body perhaps and sin-sick soul, hopes blighted and chances of doing good utterly gone and cast away : yet let that afflicted one come and kneel at the Feet of Jesus and offer him or herself with all that sin and sorrow, to be punished if need be, but pardoned if it may be : let him show himself in earnest by doing what little he can in the way of confession and amendment : and so go on patiently waiting : sooner or later he shall hear in

his secret heart, and hereafter it shall be said of him in the hearing of the whole world, 'This My servant hath done what he could ; what he had, though it were but a wreck remaining of that which I had at first given him, he hath laid it all at My Feet ; he hath kept nothing back : therefore I own him for Mine, Mine wholly and for ever.'

SERMON V. (MISCELLANEOUS VOL.)

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*Sixth Wednesday after Epiphany.*

True love, heavenly love, if it in earnest had taken possession of our hearts, would open our eyes to see our LORD Himself in every person coming to be helped, for His sake, and that as often as ever he came we should no more tire of giving and doing good, than a mother would tire of waiting on her infant. As long as we could honestly afford it, every fresh application would be received by us with more and more cheerfulness, and we should always be glad to increase instead of lessening our gifts.

SERMON XVI. (MISCELLANEOUS VOL.)

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*Sixth Thursday after Epiphany.*

Christ and His poor are set forth both in His promises and in His Sacrament, as being in a

manner inseparable ; we cannot come to the one without waiting upon the other : and therefore it is the greatest mercy in Him Who so earnestly longs to bring us to Himself, that He has promised never to leave us without His poor. They are a kind of sacramental token of His special Presence among us, and like all other sacramental tokens, He proves and tries us by them in a way peculiarly awful : worthily received, they deepen and exalt our mysterious union with Him ; neglected, or used unworthily, they leave us farther from Christ than we were.

SERMON iv. (MISCELLANEOUS VOL.)

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*Sixth Friday after Epiphany.*

In that He hath made us His children, one of our high privileges is to try and be like Him, our Blessed Father ; and in this respect more especially He declares Himself to be our Pattern, that when He was rich, for our sakes He became poor, that we, through His poverty might be rich. The way of the Cross, the way of self-denial, the way of stripping ourselves, the way of selling that we have and giving alms, and so laying up treasure in Heaven ; this is one principal way in which He

hath left us an example that we should follow His Steps ; and our mutual wants and miseries are His merciful dispensation, for putting that way within reach of every one of us ; so that though a man be never so poor, yet he may always find some one in some respect or other poorer and more destitute than himself, whose burden he may bear, and so fulfil the law, and follow the example of Christ.

SERMON IV. (MISCELLANEOUS VOL.)

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*Sixth Saturday after Epiphany.*

Consider that not only Bishops and Apostles have, as Christ had, their appointed work and errand, in the doing which earnestly they must answer to the Great Master. All, every one of us, every man, woman, and child, has his task in life, known to GOD, determined beforehand, set him in due time, and of course to be compared by and by with his performances. Only we are sent on different errands ; some few to be guides, master-workmen, instructors ; the more part to be hearers and learners and inferior helps. Let us offer then now the most we can spare ; and not only now, but always be it our care to do the very duty of the moment, knowing that GOD, Who has brought us

to that moment, has prepared *it* for *us*, and destined *us* beforehand to *come to it*.

SERMON xvii. (MISCELLANEOUS VOL.)

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*Sixth Sunday after Epiphany.*

Here then is a double duty to be thought of and practised continually by all Christians. On the one hand, they must be not only good but exemplary: the light that is in them is not meant to be hidden, but to shine out, and shew itself glorious before their brethren: on the other hand, it is so to shine, that persons seeing it may glorify, not us but GOD. This way of considering the Christian rule of life is well suited to the time of Epiphany: and it is of so great consequence that our LORD put it almost before everything else in the Sermon on the Mount: and our Church again puts it first in the sentences, wherewith she prepares us for Holy Communion. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven."

SERMON xxix.

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*Seventh Monday after Epiphany.*

We may well believe, that all innocent and good employments on earth, being followed in His sted-

fast fear and love, will in some way be turned by Him into heavenly treasure for us. Our very sports and diversions and meals, if we be careful to hallow them by prayer and strict obedience, will not altogether pass away like a dream, but will add some little, more or less, to our blessedness : although, to speak the very truth, nothing is little which makes any difference in Eternity.

SERMON xliii.

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*Seventh Tuesday after Epiphany.*

I would wish you particularly to consider whether the habit of doing things hastily be not particularly dangerous, as tending to irreverence? irreverence towards GOD and man. When we are at our prayers, for instance, it is a great thing, not to grudge our time to Him Whom we then address :—a great thing, and, may I not say, a *rare* thing? I fear I might say so with truth : I fear it would be no mistake to say that a great many spoil their devotions by haste and hurry, not so much through their quantity of business, as through a habit they have got of doing all their duties with haste and inattention, except they be such as bring their reward with them.

SERMON xli.

*Seventh Wednesday after Epiphany.*

Ever since the moment you were made a member of Christ, one, at least, of that glorious company who always see the Face of His Father in Heaven, has been your angel ; has cared continually for you, has been at hand to guide you in all your ways ; to hold you in his hands, that you hurt not your foot against a stone, *i.e.* that you stumbled not, fell not into sin, because of temptation set in your daily path. Your Guardian Angel has been like a kind nurse stationed near your bed at night, to keep off bad spirits, and to help you, as one created being may help another, to good prayers, and good thoughts. He has mourned whenever you were perverse, and has rejoiced over you when you overcame temptation or by penitence recovered from sin. He has been constantly about you, only you could neither see nor feel him : you could but believe what you learned out of the Word of GOD concerning him. One day the LORD *will* open your eyes, and you will see the Angel of the LORD, your own Guardian Angel, standing by to see you judged. He will be there to bear witness, either against you, or for you.

SERMON xi. (ADVENT VOL.)

*Seventh Thursday after Epiphany.*

One sign by which we may try ourselves whether we have been careful enough in our preparation for Holy Communion, it may be well to consider what our tone of mind has been on the evening of Communion days, and on the morrow, and the next day : whether we have detained the Divine Guest and made much of Him ; for He is more than an Angel, and He did not come unawares : so that we are without excuse, if we quickly forget Him, if we easily suffer Him to depart. Would it not be a good rule, if in fear of using our best Friend so ill, we made it our practice at each Communion to settle it with ourselves when we are to communicate next, and to present such our purpose to Him then and there on our knees in His Church, as part of the reasonable, holy, and lively sacrifice of our souls and bodies which we then offer in union with that of His Body and Blood ? If we do so in earnest, adding hearty prayer to be helped in our preparation, doubtless He that heareth prayer (if we do not hinder Him by wilful sin), will be with us as He was with His disciples, both beforehand, shewing us how to make ready, and in the Mystery, coming Himself to dwell in us as in all who approach Him with clean and prepared hearts. Then by His grace we shall offer to Him



the like promise again, and He again will aid us to keep it : and so on, Communion after Communion proving to us as steps of that ladder which through the Incarnation of GOD the Son hath been let down from heaven to earth, and, which through the power of His Cross, we sinners are enabled to ascend, until upon our last Communion we reach the highest step, the landing-place of our Eternal Home, and find Him there to receive us.

SERMON xlii. (MISCELLANEOUS VOL.)

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*Seventh Friday after Epiphany.*

When untoward and perplexing things happen, let us go on the more earnestly with what we are sure is good and right, the fear of GOD and the keeping of His Commandments. When we are hindered from doing good in one way, let us go on straight, if GOD permit, to do some other good, or the same in some other way. Or if our hands seem entirely tied, at least let us do ourselves that great good of humbling ourselves before GOD, searching and confessing our past offences, and beseeching Him that the cross, which He has laid on us, may be, in His own mysterious way, united to the Cross of His Son, and made profitable to our salvation.

SERMON xli. (MISCELLANEOUS VOL.)

*Seventh Saturday after Epiphany.*

There are two ways in which you may *build* for GOD, and you must practise both, or you will not succeed in either. You are to build *up* yourself in your most holy faith, to become a more and more perfect member of Christ's Body ; and if you are in earnest in doing this, you will of course long to build *in* others into the same Body. I say you must practise both these, or you will not please your Saviour in either of them.

SERMON xii. (MISCELLANEOUS VOL.)



*Septuagesima.*

WE are come to Septuagesima Sunday, and are preparing for Lent. Lent, as you know, is a time of repentance : a time to clear one's conscience by humble confession, earnest prayer, and the best resolutions we can make. Septuagesima, and two more weeks, are appointed for special consideration, to make us ready for the great Lenten work of repentance. And we are directed at this time to think very much of the creation of the world. The history of it is appointed for the first Lesson this morning. When GOD'S Church would turn our hearts to more serious and entire repentance, one of the first things she does is to put us in mind *Who* created us and all things, and *how* He created us.

SERMON vi.

*Monday after Septuagesima.*

For three weeks before Lent, the Church seems in a manner to keep reminding us that Lent is coming, by the very names of the Sundays, Septuagesima, Sexagesima, Quinquagesima ; all which mean, so long before Easter ; whereas we had now for some Sundays been looking backwards to the Epiphany. Why is this change made ? Because Lent is a time of particular trial, and the Church in her charity would have all her children prepare themselves against it with good thoughts and prayers. The time of Lent, as you know, is a space of forty days before Easter, during which all Christians are to withdraw themselves, as best they may, from the world, and to get ready, by fasting and prayer, by self-examination and confession, by all kinds of holy mortification, for the Holy Week of our LORD'S Passion and Resurrection. Therefore the Church, in great love and care for our souls, gives us notice for some time before, as our Saviour gave notice to His Disciples of the coming of the Holy Ghost. The gift is very precious and Divine, and we had need prepare ourselves for it with very serious and reverential thoughts.

SERMON X.

*Tuesday after Septuagesima.*

If men have not the heart, or the power, to walk themselves by the severer rules of the Gospel, if they dare not regularly fast themselves, or use other self-denials, yet let them not hinder, in any way, nor embarrass, nor discourage, their brethren who try to do so; let them put down, as direct temptations from the Evil One, all hard and scornful thoughts of that way of living; let them be sure there must be something very wrong and intolerable in themselves, if they are disposed to think contemptuously of that which Christ so highly approved, and so strongly recommended.

SERMON X.

*Wednesday after Septuagesima.*

All are hired by the Great Householder, but not all at the same time. To some He cometh early in the morning, to some at the third, sixth, or ninth, or even at the eleventh hour: *i.e.* to some at the beginning of life, to others when their time in this world is more or less of it passed away. To all of *us* I suppose it would be true to say, He came early in the morning: even when we were newly born, He took us up in His Arms and made us members of Himself, and at the same time we

agreed with Him by a plain and strong covenant, to go and work the whole day, *i.e.* the whole of our life, in His vineyard the Church.

SERMON ix.

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*Thursday after Septuagesima.*

"We are members of His Body, of His Flesh, and of His Bones." And this is again, a third creation, a new creation for each one of us separately: when we are one by one brought to Christ, when we put on Christ, when we are grafted into Christ, when we are made members of His Mystical Body the Church, when we are put in a way to be nourished by the Heavenly Food which He invites us to, His very Body and Blood.

SERMON xi.

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*Friday after Septuagesima.*

You may plainly see how the love of any sin, the continued love of it after warning, leads to unbelief and hardness of heart. If they will go on making light of sin, there is no help for it, they must needs be withdrawing themselves from Christ. For a while you may appear to yourself to be as much a true believer as before; but you may depend on it that as soon as ever you have been

warned of a sin and made light of it, you have made a great step downwards, not only towards that particular sin, but towards general irreligion and unbelief.

SERMON viii.

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*Saturday after Septuagesima.*

O think earnestly, if it be but for once, think in your hearts how dreadful, how intolerable it must needs be, to approach the great Master of all, surrounded as He will be by His servants, the Saints and Angels, who truly give themselves up to Him, and to ask Him your wages, and to receive no answer, but the being ordered out of His Presence for ever. Yet the miserable persons whose lot this will be, will have nothing to say against it. They will look down on their defiled wedding garment and be speechless. They will see and own, in spite of themselves, how simply just and right it is, that they, not having been faithful in the ordinary matters wherein GOD trusted them on earth, should not have committed to their trust the true riches. They have not really tried to do their work for one hour as under-servants. How should they be fit to be kings, and reign with Christ on His Throne for ever?

SERMON i.

*Seragesima.*

As the Collect for last Sunday served especially to nourish faith, so that appointed for to-day is an expression of true Christian hope. Those who love to find fault with all things as they are, have not scrupled sometimes to accuse this prayer of high presumption ; as if more were asked in it, than mortal man should dare to ask for. To be defended from all adversity, they say, is not the condition of sinners in this world, and therefore it is vain and wrong to pray for it. But let the right meaning of the prayer be considered, by comparison with this promise of S. Paul, in the text, "that all things shall work together for good to them that love GOD."

SERMON V.

*Monday after Seragesima.*

He who orders the least things, and can turn the greatest which way He will, be sure He never can forget any one of the immortal souls, redeemed by His Son Jesus Christ with His own precious Blood.



The forgiveness of sins, the comfort of the Holy Ghost, the promise of defence in all adversities, and most of all, eternal life, is provided for the least as well as the greatest who desire and try to love God.

SERMON V.

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*Tuesday after Scragesima.*

Then, you must take pains to understand and remember your own infirmity ; you must daily pray and hourly labour, that GOD, who knows you, would not suffer you to put your trust in anything that you do ; and this of itself will give you more trouble than such as have never tried can imagine. So many temptations are to be found, both in the world around us and in our hearts within us, to fill men with a miserable self-sufficiency. Last and hardest of all, the love of GOD will never be learned, without a sincere and hearty endeavour to please Him by doing His Will. For that is the way to have delight in His Presence ; the only sure proof of love. Now, whether habitual obedience be an easy lesson, or soon learned by a sinner in the midst of a wicked world, every one can judge for himself.

SERMON V.

*Wednesday after Scragesima.*

Will you for the love of Christ be careful and exact in trying to please Christ? Or will you in a thankless, heedless way seek to please yourself in everything that you think you can short of deadly sin? Lent is very near at hand. GOD'S time, the time of consideration, will soon be here: if the holy season with its blessed opportunities is indeed to do you good, you had need set your conscience to work in earnest. Look back on your past time: look around you: consider your ways: search your heart with earnest prayer, to find out what is your chief sin, and where and when and how it besets you most, and having found, if you can, avoid being tempted, if you cannot, bravely fight against the temptation. Your LORD will be with you, and you will not fight nor labour in vain.

SERMON xii.

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*Thursday after Scragesima.*

Where is your love of your dying Saviour, and deep shame that you should have been so ungrateful to Him, robbing Him of all the best years of your life? Where is your broken and contrite heart, your earnest care to judge yourselves, that you be not finally judged of the LORD? O, if

indeed these were the thoughts of your heart, should not we your pastors see more of you, not only in the Church, but as coming in private to open your minds to us, and to ask our counsel about making your repentance perfect? and would not your GOD and Saviour see more of you kneeling at His Altar, and partaking of His best gifts. Depend upon it, wherever you see decent orderly domestic people, shrinking from self-examination and Confession and Holy Communion, then you see something very like Adam and Eve hiding themselves from GOD'S voice among the trees of the garden.

SERMON xiii.

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*Friday after Sexagesima.*

Behold, here is your best friend, your only Saviour, the Good and Holy Jesus, who bought you with His own Blood; behold, He has been sowing His Seed, the seed of Eternal life, in your hearts, and in the hearts of all these your fellow Christians on every side of you. This parish, this congregation, is one of His fields. His corn is growing here: He will come by and by at the harvest to gather it in; and He would fain save it all: not one grain would He have spoiled or lost: it is a thing which He has so much at heart, that

He even died the death of a malefactor that He might bring it about. If then you love Him at all, if you have the least wish to please Him, must you not be very careful not to damage this crop of His? You would think it very unkind if any one came into your garden, and rode or walked carelessly about among your choice herbs and flowers, for which you paid a large sum; but you think very little of dealing carelessly with the souls for whom Christ died.

SERMON XV.

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*Saturday after Sexagesima.*

The flood is coming, but the ark also is building: the ark of Christ's Church is in your sight; the Holy Ghost is daily building it up by adding new souls to it in Holy Baptism. If you have wandered from it by grievous sin or sloth, the door is yet open; return to it by timely and entire repentance. Then shall you be borne over and through the flood of fire: whatever you may suffer, it shall not harm you for ever. Then shall the Church see accomplished in you the loving prayer which she offered up at your Baptism.

SERMON XVI.



*Quinquagesima.*

The Church to-day, as you know, speaks to us very much of Charity. We are instructed by S. Paul in the Epistle how precious charity is, and what are the marks of it. The Gospel sets before us the LORD Jesus Christ, the one great and perfect Example of charity, in His tender compassion healing a blind man, and planning how to redeem us all by His Death. The Collect is an earnest prayer that GOD would pour into our hearts abundance of charity, the most excellent of all His gifts, binding all our good things, if any we have, in one, and so necessary, that without it we can have no real heavenly life; we may have a name among men that we live, but in GOD'S sight we are but dead. Plainly, then, if anything in the world concerns us, it is this, that we have true charity, or at least, be in the way to attain it. What then *is* this charity, this crown of all good things? And how may we know whether we have it, or at least are in a way, by GOD'S mercy, to arrive at it? In a word, and that word taken from the lips of him who is called the Apostle of Love, our LORD'S own most beloved and loving disciple, "This is the love of GOD," this

is charity, "that we keep His Commandments, and His Commandments are not grievous." By which we may understand that we who desire to love GOD cannot do so immediately upon willing to do so. Love, we all know, is a thing which cannot be forced. If you use yourself continually to see GOD in your daily and hourly life, this is using and training yourself to love GOD: and this cannot be, without the faithful keeping of His Commandments.

SERMON XX.

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*Monday after Quinquagesima.*

He will teach you to love Him, though for a long time you may not feel as though you loved Him. One great token of your improving in His love will be, that commandments which used to be grievous to you will become less grievous: you will be better able to command your tempers, to bear with vexations, to keep your eyes and imaginations in order, to get over bad habits, to do as you would be done by yourselves. Let no man's heart fail, because of his not yet feeling distinctly that love of his Saviour which he would desire to feel: even as none should be lifted up and pleased with himself because he thinks he *does* feel that love. Do not so much mind *feeling*, one way or the other.

The great point is, are you trying in earnest to obey Christ and to pray? If you are, only go on, and bye and bye you will find the yoke easier and the burden lighter. And in His good time you shall come to perfect love: and perfect love is perfect and eternal joy.

SERMON XX.

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*Shrove Tuesday.*

Lent is at hand, and the trumpet will soon sound again, the great and holy trumpet, of which it is written, "Blow ye the trumpet in Zion, and sound an alarm in My holy mountain." The sound of it will be heard next Wednesday, the loyal soldiers of Christ Jesus will next Wednesday hear the call of their Leader's trumpet rousing them up, as on all Ash Wednesdays, to set about His work, to fight His battle, in earnest. It will be the old note, but you will not therefore scorn it, if you are true men and brave soldiers. You know it would never do for a soldier, when the trumpet or bugle sounds in the morning, to say, 'It is only the old call over again, what I have been used to so very often; I am not going to disturb myself for that;' and so to stay quietly in his quarters. No more will it do for you, Christian warriors, to make light of your

LORD'S summons, now that He is calling upon you at the opening of another Lent ; another holy season of penitence, self-denial, and prayers. He calls you morning by morning, and morning by morning you must answer His call. And what is the note, the keen, ringing note, by which He would call you and scatter your deadly sleep? The awakening note, the clear warning is, as you know, ' Turn unto the LORD': that is, ' Prepare.' " Prepare to meet thy GOD, O Israel"; so He cries aloud to the whole Church and to every separate member of it : ( ' Prepare, get ready to meet Him ;' as you soon must, face to face.

SERMON XXI.





**Ash Wednesday.**

THE time of Lent, as you know, is a space of forty days before Easter, during which all Christians are to withdraw themselves, as best they may, from the world, and to get ready, by fasting and prayer, by self-examination and confession, by all kinds of holy mortification, for the holy week of our LORD'S Passion and Resurrection. Lent, therefore, is a time in which we endeavour to draw nearer to GOD than ever we have been yet, and to keep ourselves at a greater distance from sin. It is a time of conversion, a time of renouncing the world, a time of taking up the cross and following Christ. It is in its measure as really and truly a great trial for every one of us, as our LORD'S forty days in the wilderness were a trial and temptation to Him. As He was led up there of the Spirit to be tempted of the devil, so the Holy Ghost is even now about to call us every one out of the world ; and the Evil

one will, of course, be busy in tempting us to despise that call, and throw the blessed opportunity away. Lent cannot leave us just as it found us: if we are not the better for it, we shall be the worse.

(SEPTUAGESIMA VOL.), SERMON x.

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*First Thursday in Lent.*

The more we know of the Gospel, the more we know of GOD'S love to us: how dear it cost Him, how far it reaches, how unceasing and unwearied it is. The more pressing, therefore, is the call upon us, to think nothing too good for our brethren, no sacrifice too costly to be offered for the sake of ensuring their eternal welfare. Every time we draw near to the Holy Communion, we see by faith, the Cross of Christ, His Body broken and His Blood poured out to redeem us from eternal death.

SERMON ii.

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*First Friday in Lent.*

Every person who has read his Prayer Book with any degree of attention, knows that this season of Lent is appointed by the Church for the especial

exercise of repentance ; that she intends us to refrain for a while even from the innocent pleasures of the world, that our time and thoughts may be freer to consider our past lives, to bewail and confess our sins, and so prepare ourselves with thankful hearts, to acknowledge the infinite mercies of GOD in Christ Jesus on the great days of His Death and Resurrection. The poorest man is just as much bounden as the richest to use Lent for his help, in repenting truly of his former sins. He may turn his thoughts that way more earnestly than he has been used to do ; may spend a little more time in his prayers, and strive more incessantly to keep up his attention while he is praying. Surely no one can imagine that such discipline and self-denial as this, carefully persisted in, all through the forty days of Lent, would be of no use in making a man a truer penitent, and worthier communicant at Easter.

SERMON ii.

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*First Saturday in Lent.*

What a necessary grace this serious fear of GOD is, at such times as this of Lent especially, you may judge from the account of our LORD'S Transfigura-

tion, "There came a cloud, and overshadowed them, and they feared as they entered into the cloud." Times of solemn humiliation, like Lent, or of solemn joy, like Easter, are as that cloud, the token of GOD'S presence ; it behoves us to fear as we enter upon them.

SERMON I.

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*First Sunday in Lent.*

Forty whole days and nights He went without meat and drink, and instead of wasting away and perishing, as a mere man left to himself, of course must have done, long before the end of that time, He was not, it should seem, even hungry, until the end of the days. Then the pangs of hunger came upon Him ; until then He lived on in the body without meat or drink and without pain at the want of them. Who can sufficiently admire and love His wonderful sympathy and charity with poor fallen man, that He, the Most High and Glorious GOD, Who made the earth and bringeth food out of it, should endure the same inward pain and sinking of body as any one of us sinners on being left a certain time without food ?

SERMON V.

*First Monday in Lent.*

People sometimes appear to be surprised at the slow progress we make as a Church ; saying so many good prayers as we do, they wonder so many of our brethren should still be sitting in the darkness and shadow of death ; so many by Baptism Christians, but in heart unconverted. They wonder again and are sorely disappointed at themselves and others on their very great imperfection : they try, they say, and have long tried to do better, yet they can give no such good account either of their prayers, of their alms, or of any part of their duty as considering the time they ought to be able to give : it is all dead and dull and lukewarm : all so very much wanting in love. May not part of the reason be, that with all their good intentions, too many of them greatly neglect this evangelical duty of fasting ? Humbly and discreetly used,—fasting has a great blessing to open the mind and heart, to make men self-denying and charitable in other ways : watchful to do their neighbours good, and ready to take the lowest and most inconvenient place.

SERMON V.

*First Tuesday in Lent.*

Watch religiously for the next chance of doing good or of overcoming temptation, which He may put in your way. When it comes, make much of it. Consider that it is the very time that GOD has prepared for you: that it will soon be over like former times; and who can say whether it or anything like it will ever return? Who can say how deeply, how grievously GOD Almighty may be offended, if you let it pass, taking no account, making no endeavour to improve it?

SERMON vi.

*Second Wednesday in Lent.**(Ember Day.)\**

Protect yourself against the praise of men by some such rule as this: to have always ready in your thoughts the remembrance of some one or other of the most shameful actions and circumstances of your life, and such as you can least bear to think of: to have it, I say, always at hand, wherewith to put down any satisfaction, which you might be otherwise inclined to feel when your brethren treat you partially: as penitents in ancient

Ember Days, see page 314.

times wore sackcloth to vex themselves, under the dress that belonged to their place and station, fearing lest they should not enough remember their sins.

SERMON iv.

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*Second Thursday in Lent.*

"Behold, now is the accepted time; behold, now is the day of salvation." This verse read in the Church is as an Angel from Heaven saying to each of us, "Say your prayers as well as you can this evening, because we cannot at all know whether we shall ever wake in the morning to say another prayer." We, must each time that we may come to Holy Communion try to communicate as worthily as ever we can, because we do not know whether we shall ever have a chance to communicate again. We must lose no opportunity of doing good to the souls and bodies of those whom GOD'S good Providence has put under our care, because if we miss it by our own fault, it may never again be allowed us; the persons whom GOD intended us to profit may be taken out of our reach, may be taken into another world before they come in our way again.

SERMON vi.

*Second Friday in Lent.**(Ember Day.)\**

If the time of youth is especially an accepted time, so are GOD'S own holy seasons, and if it is inexcusable to trifle with any time, yet more profane and dangerous, surely, we shall find it, if we venture to trifle with GOD'S own sacred times, with the seasons in which He vouchsafes to declare and shew us that He is drawing nearer to us than usual. For undoubtedly there are such seasons. This very time of Lent whenever it returns, is such an one. Our LORD, at this time, draws near to us all, as any one of His priests might outwardly and visibly draw near to any one of us. He draws near to remind us of our sins, to invite us to Confession, to offer Absolution and Communion. We if we choose may look another way. We may listen to other voices, rather than the Voice of our Saviour. But it will be at our souls' peril. Lent, as well as other Church seasons, is an accepted time, a time of salvation, to all of us alike if we will so take it ; and there are besides, to each one of us, our LORD'S private and personal warnings.

SERMON vi.

\* Ember Days, see page 314.



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**Second Saturday in Lent.***(Ember Day.)\**

If we could read the hearts of men, and know their true spiritual history, we should be more aware than we now are how very dangerous it is to let occasions of good pass. We should know better than we now do, how that every soul on its way to Eternity has its appointed times and seasons of good, which if they be allowed to pass away, shall never never return again. Though the person be not lost, yet the innocence, the heroism, the saintliness may be.

SERMON VI.

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**Second Sunday in Lent.**

All days and all hours we may be offering ourselves before GOD, as the leper in Capernaum did : " LORD if Thou wilt Thou canst make me clean ; " or as the woman of Canaan : " LORD, help me, for even the dogs eat of the crumbs." And He Who has recorded in His Gospel such gracious deeds for our encouragement, will not be wanting to us, when we are cast down by His severe warnings and judgements. Between the shame and penance He

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\* Ember Days, see page 314.

lays on us, and the comfortable examples He sets before us, we shall be abundantly helped towards that blessed place which our sins have forfeited. Only we must make up our minds not to shrink from the inward shame, any more than from the outward affliction—which at any time He may send. We must submit humbly and hope courageously ; and then, although as long as our life here lasts, our confusion may one way or another cover us daily, the sweet hope will still be ours, of wakening up one day in the Presence and Likeness of Christ, and feeling that we are freed from sin and shame for ever and ever.

SERMON iv.

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*Second Monday in Lent.*

Evil thoughts coming are not always a sign of past sins : we know not what permission the wicked one may sometimes have to tempt and perplex with them even GOD'S most innocent servants. And although we cannot but be distressed and alarmed at finding the Evil Spirit has power to interfere with our very devotions, to call up the remembrance of what we would most wish to forget, when we are on our knees perhaps before the Altar of our LORD and Saviour, yet no man need

despond therefore. The mischief that comes into a man's mind will not be imputed to him for sin, if he consent not to it, if he take no sort of pleasure in it. If it make him more earnest in prayer, fuller of penitence for the past, more watchful and devout for the future, then, instead of making his burden heavier, it will turn to his profit, and be counted among the instances in which, by the good help of his GOD, he has got the better of his spiritual enemy.

SERMON iv.

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*Second Tuesday in Lent.*

If GOD in any way makes our faces ashamed, let us take care that the shame do its work upon us ; let it lead us to seek His Name. If He put us to open reproach before men, let us take even that thankfully, hoping that it may save us from confusion in the day of judgement. If our shame be but in secret, occasioned by the bitter and tormenting recollection of our past and secret sins, let it render us the more humble, the more circumspect, the more self-denying : but in any case never let it drive us to any sort of sullenness or despair. But as we think deeply of our sin, and pray for grace to acknowledge it as we ought, and to loath ourselves for it in our own sight : so let us keep

continually before us the mysterious hope of our possible forgiveness and recovery. Well may it seem too high and hard a saying, for such as know the evil we know of ourselves, ever to think of such deliverance as the blessed Gospel holds out the hope of: entire purity, the presence of GOD, seeing Jesus Christ as He is, and becoming more and more like Him. It is more than we can conceive, yet by His mercy we may hope it, and we may be doing some little, every day and every hour, towards having it fulfilled in ourselves.

SERMON iv.

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*Third Wednesday in Lent.*

The woman of Canaan could of herself do nothing for her child, but this one thing she could do, she could find out Jesus, and pray to Him: and this she did with all her might. She prayed and prayed, and by and by came the answer. Will you do the same for any friend or kinsman of your's, whom you believe or fear to be living in uncleanness? Try; it will be the very least you can do, but it will prove a great thing if you try in earnest. But I must warn you, that you will not try in earnest to pray for the soul of one sinning by impurity unless you be deeply convinced of the guilt of

impurity in your own soul, in your own life and heart, so far as you have ever given way to it.

SERMON xiv.

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*Third Thursday in Lent.*

Let no man deceive himself, nor deal with his Judge as if he could deceive Him. Nature indeed is frail ; GOD is very merciful : and there are such things as secret faults, sins of infirmity, and which are not unto death : but GOD is just, as well as merciful, and there are also open and notorious sins, grievous sins, sins mortal and deadly, sins any one of which, unrepented, will be "unto death." These in the first place we must fear : against these we must fight and pray. Pray humbly, fight sincerely, especially against the particular sin (be it what it may) which your frail heart most inclines to : pray humbly, fight sincerely, confess to GOD unreservedly, and you will not fight nor pray nor make your confession in vain.

SERMON x:

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*Third Friday in Lent.*

Sin is the disease of the soul, the mortal disease, common to every one of us ; and the Blood of Christ is the only cure ; and that Blood can be applied no

way but only by true Christian penitence ; and Confession is the necessary part of that penitence ; as you heard from our LORD's own beloved Disciple. "If we say we have no sin, we deceive ourselves and the truth is not in us ; if we confess our sins, He is faithful and just to forgive us our sins." One who is afraid of not repenting well enough, has it in his power to turn his mind steadily away from the vain and proud fancies, away from all self-pleasing thoughts : and to dwell in his secret heart upon what he can remember against himself. We may, by GOD's help, every day of our lives, place ourselves in thought before the Judgement-Seat, and imagine what will be read out against us in the hearing of all, when we shall really stand there. For you know that GOD keeps a Book, in which all that we say, do, and think, are regularly set down ; and all those sins of ours, of which we have not truly repented, will be then rehearsed out of that dreadful Book, in the hearing of men and Angels. But if we have judged ourselves before, we shall not then be judged of the LORD.

SERMON ix.

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*Third Saturday in Lent.*

You are not yet like the woman of Canaan. For what was the very point which so recommended

her to Christ's special blessing? Not simply her perseverance in prayer, but her taking reproof and hard words as she did. Which of us would not be ready with an angry answer, or at least with an angry bitter thought, if we came to ask a favour of another, and he sent us away, telling us we were no better than dogs? But she was not at all angry. Why? Because she was so very humble: she felt that it was no more than she deserved: and this, (mark it well,) was the very thing which brought down the blessing she asked. For He did not say only, "great is thy faith," but He added, "for this saying" (*i.e.* about the dogs eating of the crumbs) "for this saying go thy way; the devil is gone out of thy daughter." She prayed, and He seemed not to hear: she persevered, and still He refused; she believed, but even that was not enough, but the moment she took the affront patiently, the LORD'S gracious word was spoken. Would you wish GOD to hear your prayers when you say them this very night? Take care to be patient, indulge no bitter thoughts, should any one offend you between this and then. The way to be forgiven and heard is, not merely to call yourself a miserable sinner before GOD, but knowing yourself to be such, not to be put out when others treat you as such. It is a great grace: but He will not deny it, if we ask Him in earnest.

**Third Sunday in Lent.**

Jesus was casting out a devil, and it was dumb ; the evil and malicious One delights in undoing GOD's work in every way, and in spoiling GOD's gracious gifts. Speech is one of the best of His outward gifts. It is one chief mark by which mankind are distinguished from the beasts that perish. No wonder then if Satan take pleasure in tying men's tongues, and taking away the use of them ; and no wonder if our merciful Redeemer, Who came to undo Satan's work in all things, was ever ready to restore speech to the unhappy creatures whom He found so afflicted. But this was not all the meaning of the miracle. As every one of Christ's mighty works, wrought on men's bodies, was a token of good done to their souls, so we may be sure was this, of giving speech to the dumb. Neither is it hard to see what particular spiritual good it signifies. The devil, though he be not often allowed to take away our natural gift of speech, is yet evermore busy in making us dumb towards GOD.

SERMON xxii.

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**Third Monday in Lent.**

Look round you, and see, see what comes of lukewarmness, and ordinary ways, of being or



seeming indifferent to the cause of GOD and His Church. You might be fervent in prayer, you might be full of good thoughts, holy seasons and Communions might be a joy and crown to you : what a pity to lose all this for want of courage and exactness in your doings ! Look again towards the enemy, see how you encourage him. Depend upon it, he rejoices in every moment you lose, every opportunity you neglect. Look, above all, to that which you know, or may know, to be written in GOD'S Book, as concerning your daily falls and backslidings : the positive sins of will and temper at least, into which you are continually betrayed, for want of a courageous purpose of being entirely and zealously on GOD'S side. O ! if we will but turn our minds towards it, we shall see that Heaven and earth all around us, are full of tokens how blessed a thing it is to serve Christ with our whole heart, how fatal to serve Him with half a heart.

SERMON xxi.

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*Third Tuesday in Lent.*

Jesus Christ coming to us in Baptism, or if we have sinned afterwards, by true repentance and Absolution, is that Warrior stronger than Satan, Who will not let him possess his goods, his ill-

gotten goods, our souls and bodies, in peace. He cometh upon the old serpent as that Seed of the woman, promised of old time, to bruise his head not without a severe combat, viz. His Death and Passion; that bruising of His Heel, His lower nature as man, by which from the very first He undertook to save us. The Son of GOD coming thus upon the Evil Spirit to whom we were in bondage, overcame him, took from him all his armour wherein he trusted, his power, craft, command of the world, the honour in which he is held by poor deceived mortals; all this Christ taketh from Satan, when He getteth the victory over him; and divided it as lawful spoil by the rules of war among His own servants, the enemies of Satan.

SERMON XXI.

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*Fourth Wednesday in Lent.*

An earnest wish to please Him, Who laid down His life for you, cherished and maintained by fervent prayer for the help of His Almighty Spirit and by humble communion with Him in all the ways which He has ordained; this will keep you armed at all points. But without this true Christian piety, your partial amendments for the world's sake will not secure you from grievous

relapses ; will not free you from the sentence of those, who shall be found at the last day to have received the grace of GOD in vain.

SERMON XX.

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*Fourth Thursday in Lent.*

( You all know in your hearts, you have been taught it from your childhood, and you have no doubt of it, that to be a good and thorough soldier of Christ, to be really and truly with Him and against His enemy, you must be one with Christ and Christ with you, and you know also that this is promised to those only, who eat His Flesh and drink His Blood, as He bade them, in remembrance of Him. How can you put this duty away from you, and yet hope to be counted on our Saviour's side ?

SERMON XXI.

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*Fourth Friday in Lent.*

We must not trust that all is right merely because nothing troubles us. Rather, if we be wise, we shall very seriously mistrust and suspect ourselves, when we find our souls free from misgiving. When we set to work, as we all ought to do, to examine

ourselves before our evening prayers, if we cannot remember anything to reprove ourselves for, instead of making ourselves easy, and being lifted up, let us rather be ashamed that we have not kept stricter account, and let us beg pardon and cleansing for those secret faults, which, if we had been more diligent, we should have been surely aware of. Let us take all the hints which our merciful GOD may give us, to help us in finding out the plague of our own hearts. Instead of being angry or sullen, let us strive to be really thankful for everything that at all helps us to know ourselves better.

SERMON xix.

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*Fourth Saturday in Lent.*

*Do* you often think of your great enemy, how subtle he is, how malicious, how close at hand? and does the fearful thought urge you to cling more and more to the remembrance of your Saviour, that best and only Friend, Who has vanquished Satan for you, and taken you out of his power, and is now holding you by the hand to lead you safe to that home which is *entirely* out of his reach? Does the dread of the unseen enemy cause you to press nearer and nearer, like a frightened child to the unseen Comforter and Redeemer? If so, it is well;

if not, depend upon it you are in a very great danger. It will never do to let go the only Hand which can either keep you in the way, or support you along it. Remember the nature of our foe is to be then nearest when we think least of him.

SERMON xvii.

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**Fourth Sunday in Lent.**

*(Mid-Lent, or Refreshment Sunday.)*

The Sundays, for example, at this time of Lent, must come, I should apprehend, with a peculiar sort of welcome fragrance to those who have been strict with themselves on the week-days. The day of holy joy and thankfulness stands out even higher than usual among so many days of penitential sorrow. Perhaps too, the beautiful spring weather, which always comes in, more or less, with some part or other of the forty days of Lent, may be not untruly regarded by considerate persons as a token of refreshment ; an Angel touching them and bidding them be of good hope that their prayers and self-denials and alms do indeed go up for a memorial before GOD, and are graciously received for Jesus Christ's sake, and that their Lent will lead in due time to a happy Easter.

SERMON xvi.

*Fourth Monday in Lent.*

We know how milestones, or other objects at regular distances, shorten a road ; so do hours and times of prayer, carefully and devoutly kept, shorten the day, and days so spent shorten the week, and weeks the month, and months the year, and years the whole life of the penitent, which when he looked on to it seemed as if it would be a heavy and weary waste, full of strictness for which he was little prepared. Those at least who know a good deal of the psalms and collects of the Church might easily choose out a short psalm and a short collect, which they might learn by heart and say with the LORD'S Prayer, every three or four hours, without stopping their work so much as five minutes. If any man were truly touched with a sense of his sins, and wanted to exercise himself in continual penitence, this sort of exercise would be the greatest help to him : and by dividing the time, it would greatly lessen what otherwise might be felt too much of a yoke.

SERMON xvi.

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*Fourth Tuesday in Lent.*

We are but beggars, it becomes us not to have a choice. What God sends, we must take

thankfully as it comes. It will seldom be exactly what we should have fixed upon : but it will be enough to stay us and help us on our way home. Elijah had but one meal of bread and water, and it lasted him all through his Lent, till he came to the mount of GOD. Our refreshments, bodily and spiritual, will be good, if they bring us nearer Christ, and not else.

SERMON xvi.

*Fifth Wednesday in Lent.*

Thus our LORD on the mountain, referring to His Apostles about the refreshment of the people, was but doing the same kind of thing which He does continually in His Providence, governing and keeping us all alive upon the earth. He knows well what He will do, how bountifully He will provide for us ; yet it pleases Him to ask us from time to time, and to set us on asking ourselves, where are we to find food for so many ? How shall we ever be able to get on ? And when we are most at a loss, even then, if we trust and obey Him, He wonderfully helps us. And so He does in respect of His grace also. He helps our souls as He helps our bodies, through the aid of ordained means ; and sometimes He may cause these means to fall short, and then may supply them as suddenly and abundantly.

dantly as He multiplied those loaves and fishes. One good lesson, one verse, one prayer, may be a treasure to him, which he shall never lose. He may be a good way from Church, he may have few helps at home, but if he really try to make the most of what little he has, GOD can and will make a great deal of it *to him*. Half a prayer remembered as having been learned in childhood, an old torn Bible or Testament on a shelf, the remembrance of some good Christian formerly known, his sayings, his tone of voice, his manner of coming in and going out, all these and other such things are as the scanty fare of that multitude, the five barley loaves and two small fishes, which became abundant under His Creative Hand, enough to feed and to fill many thousands.

SERMON xxxi.

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***Fifth Thursday in Lent.***

Take your thoughts about Communion with you when you kneel down to say your prayers ; remember it when you come to speak of "our daily bread." That you may come worthily and in order, come to those whom our LORD has appointed to marshal His guests at this His wedding banquet ; report yourselves to the Priest, let him judge of your fitness to come. Do this before



Easter ; let not the holy time find you still negligent. And, take especial care, having come once, to come again, and that often ; not for the loaves' sake, but for the miracles ; not for what we can get in this world, as comfort, credit, inward satisfaction ; but for Christ's sake and His Blessed Body's sake, because you know that your souls cannot live without Him. Come to Him, not for earthly but for heavenly reasons ; so will you come prepared, and depart with a blessing.

SERMON xxxi.

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*Fifth Friday in Lent.*

Do we not know when any sharp trial is to be gone through, how it supports the weak soul and body to know that some one is present who is as one's self, who can tell, as the Psalmist says, "all our fittings"? It is a great thing at such a time to have a parent or dear friend to cling to : but for penitent souls it is a far greater thing to know that Christ is with them in the agony of their penitence : it is His Hand which guides the sharp two-edged sword, which is dividing even their very soul and spirit. He gives the pain, Who died, that that pain might be healing. O let us thankfully accept it at His Hands, let us by His help patiently

endure the inward shame and confusion of heart which must needs go along with all true self-examination. For He, the LORD our GOD, is with us all the while holding us by our right hand, He knows how much we can bear, and He will not suffer us to be tried beyond our strength, if only we will trust Him, and open our inmost hearts to Him.

SERMON XXVI.

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*Fifth Saturday in Lent.*

Blessings, nothing but blessings shall that contrite and forgiven one find, when he shall rise and stand yet trembling, for aught we know, before the Judgment-Seat, and the Judge shall say unto him, "Enter thou into My joy, I have cast all thy sins behind My back." Thus the merciful Redeemer hath promised finally to take off the shame of sin, as well as the burden. Sin is an immense debt, as we know by the parable of the unmerciful servant, who owed his Lord ten thousand talents; and behold here again our LORD'S third blessing on those who are finally justified: "Blessed is the man unto whom the LORD imputeth no sin." He does not say, who never was in debt, but whose debts are not imputed to him: the entries that stood against

him are all blotted out of the account. Who does not know in a small way the relief of such a circumstance as that? But no man, not the greatest and wisest of Saints, can know the relief when the Judge shall say at the last moment, "thy sins are forgiven : thy name is in the Book of Life, not now for a time, but for ever."

SERMON xxvi.



*Passion Sunday.*

THIS Sunday is called Passion Sunday, for the very reason that the Church of old appointed it for the beginning of that course of meditation on our LORD'S Sufferings which will end on Easter Day morning. Let us in heart follow where the Church would lead us ; let us go on step by step in contemplation of those Sufferings for which His Incarnation did but prepare Him. Let us paint Him in our mind's eye, at supper with His Disciples breaking and blessing that which is His Body and Blood : and again in the garden, praying in an agony, prostrate, sweating blood, not refusing the bitter cup, betrayed with a kiss, shamefully entreated and spitted on. He, for our sake, would not shrink from all this : He hid not His Face from shame and spitting : we must not then hide away our faces from Him. Behold Him tied to a pillar and scourged, crowned with thorns, dragged along, bearing His

Cross, stripped, nailed to the Cross, the Cross raised up, mocked by those present, looking down on His afflicted Mother, feeling as if GOD had forsaken Him, in thirst, in desolation, in death; and then laid for a time in a hastily prepared grave. We may if we make His Sufferings our own, fearing greatly lest we should regard them in a rude hard way, as people are apt to read and hear of strange and fearful calamities happening to others or to look at sad accidents, in which, as they think, themselves have no concern. Not so will a true believer study the Passion of his LORD: he will try to make it all his own, he will pray and strive to feel more and more, that his own sins brought all this on his Saviour, and to hate and renounce them accordingly.

SERMON xxxiv.

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**Monday in Passion Week.**

The Holy Church, no doubt by Divine Guidance, has ever ordained that there should be a Lent before Passion Week; a time of denying and mortifying our earthly members, before the time of giving ourselves up to meditation upon Christ's Sufferings. For want of such holy discipline, no doubt this Holy Week finds us in general but ill-prepared to receive the blessing prepared for us in it.

How *can* we expect the Cross of our Saviour to enter suddenly into our hearts, and fill up all our thoughts and desires during this one week, when, up to the very last hour of the former week, we have been filling them without scruple as full as they could hold of this world's vanities? It cannot be, it is vain to look for it. If we will not try to punish ourselves, with Christ, and for Christ, in Lent, we must give up the hope of suffering with Him in Passion Week.

(HOLY WEEK VOL.), SERMON I.

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#### **Tuesday in Passion Week.**

What sort of penitents should we be, what kind of followers of Christ, if while He is fasting in the wilderness and agonising in the Garden for our sins, we had no feeling of shame or compunction, nothing but assured comfort in our hearts?

SERMON xxxii.

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#### **Wednesday in Passion Week.**

• Christ is going once more to be evidently set forth crucified amongst us. On the one hand we feel ourselves quite unworthy to look on Him; we

scarce dare turn these hearts and imaginations of ours, polluted, alas ! too often and too lately with indulgence of sinful thoughts ; we scarce dare turn them towards the most Holy Place, where the most fearful and adorable and perfect Sacrifice is going on. It seems almost profanation to fix upon the Wounds and stripes of the Son of GOD those eyes, which not long since perhaps were lifted up unto vanity, or were otherwise obstinately wandering where they ought not. For such reasons we might well feel inclined to hide our eyes when the Cross is lifted up : we might well fear to be counted with the rude, hard-hearted multitude who stood beholding and deriding, or at best with the ordinary people, who did but smite their breasts and return. But then on the other hand we dare not turn away from Him, so many and so earnest are His invitations to look towards Him.

SERMON xxxiv.

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*Thursday in Passion Week.*

Though He has taken up His Blessed Body and Blood in its outward and visible form into Heaven, there to remain until His Second Coming, He has nevertheless, in a Sacramental manner left us that same Blessed Body and Blood on earth, to be set

before His Father, in the way you know of, by the appointed use of Bread and Wine, and so to be pleaded on our own Altars for a memorial of His precious Death. And observe, this memorial on earth, as well as the memorial in Heaven, is made by Christ Himself. Outwardly to the eye indeed, it looks as if the earthly priests offered the Sacrifice, and made the memorial. But the truth is, the earthly priests are as nothing in that great work, it is not they who consecrate but our LORD Himself, though they say over the words. And since He has said, "I am with you always, even unto the end of the world," we cannot doubt that He is present, then especially when we sanctify and offer the Precious Blood and Body of our Saviour. He is there ; He pleads for us on earth by that Bread and Wine which is His Body and Blood, as surely as He pleads in Heaven by His natural Body with its visible wounds, in the very form which He has shown to a few of His Saints.

SERMON xxxix.

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**Friday in Passion Week.**

We are not to think of our LORD'S Sacrifice as of a thing past and done, in such sense that we sinners may have the blessing and benefit



of it, without anything done on our part, and without any more merciful interference on His. True ; He died once for all ; the Day of Calvary can never come again : Christ hanging on the Cross was " a full, perfect, and sufficient Sacrifice, oblation and satisfaction for the sins of the whole world." But even as He created the world once, and the act of creation needs not to be again, yet still there is need of His constant preserving power to uphold the things which He hath made, and to give life and being to each of His creatures in particular, as they come into His world one after another ; somewhat in the same way it is in the matter of Redemption. He died once for all mankind ; but He lives again, lives for ever, to communicate the benefits of His Death to the Church which is His Body, and to each Christian in particular. While you remember His Agony and Bloody Sweat, His Cross and Passion, you must not forget His Glorious Resurrection and Ascension.

SERMON xxxix.

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**Saturday in Passion Week.**

Let us, on each day of the Holy Week, follow Him in our minds, and silently draw an inward picture of Him in some one moment of His Passion.

Let us try to think it well over in the mornings, and get it strong before our mind's eye, that we fly back to it, and gaze upon it in silence and humility, as often as we have any leisure during the day. Why, think you, did the Holy Ghost, by the Evangelists, set forth so particularly the circumstances of our LORD'S Passion? Surely they were written for our remembrance : we were to contemplate His Divine Image, first preparing for His Cross, then in the act of being fastened to it, then lifted up upon it, then dying on it by degrees, then hanging dead upon it, then taken down from it and laid in the grave. We know exactly how many Wounds there were, and where they were inflicted ; how many Words He spoke, and on what occasions ; who were by Him, and how they behaved ; at what hour He was brought before Pilate ; when condemned, when crucified, when He cried with a loud voice and gave up the ghost. We cannot study them too earnestly, provided we do so with deep reverence, remembering that this Heavenly Lamb, so cruelly slain, is our LORD, our King, our Saviour, and our GOD ; the GOD Whom all the Angels worship. Keeping this in mind, let us really try, this one week of our lives, to have Christ and His Cross constantly before us. The Church put Them before us on purpose ; let Them not pass away unimproved. So may we come to Good Friday, and to the Holy Communion on Easter Day,

with minds better prepared, humbler, more loving, more penitent. So may we learn by degrees to "endure hardness as good soldiers of Jesus Christ." So may we be practised in the true love of the Cross, embrace it more and more with both hands earnestly, and by its healing power become at last fit for Heaven.

(HOLY WEEK VOL.), SERMON I.



**Palm Sunday.**

ON this very day, as it were, He rode into the Holy City, as the Prophets had foretold, on a colt the foal of an ass. That day, He spent teaching in the Temple, looking into the condition of all things there, and working miracles ; and when it was now even-tide, " He went out of the city to Bethany, and He lodged there : " most likely near the house of Lazarus, Martha, and Mary. As He did on the Sunday of that week, so He did on all the following days, until the Friday : the morning and daylight hours He spent in the Temple, teaching and instructing the multitude and His Disciples, and warning His malicious enemies, who were all the while watching Him ; and the nights He spent on the Mount of Olives : in what sort of employment, we may guess, both from what we read of Him before, and from what followed near the end of the week.

Our LORD'S preparation then for His Sufferings lay in these two things : active practical duties by day, and earnest devotion and meditation by night. Now that, whereby He prepared Himself for the Cross itself, and the Grave, and all His Mysterious Sufferings, the same must be the best preparation for His people also, when they are celebrating the memory and likeness of those Sufferings.

SERMON ii.

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*Monday in Holy Week.*

Behold, Christ is come near to save you : His Cross is at this very time lifted up close to you : there you see Him Whose token you bear, and to Whose Likeness you must be conformed, patiently enduring the loss of all things, stripped even of the garments which He daily wore, and permitting His persecutors to cast lots for them in His Presence. Look earnestly upon this sight, and refrain yourself, the next time you feel inclined to be vexed and angry, or too full of care, about any of your worldly property. Look at the deep poverty of Jesus stripped on the Cross ; see Him on that painful Bed of Death : no comfort, no soothing, no one to care for supporting or relieving Him ; His dying Thirst supplied only by a cruel and insulting offer

of vinegar. Look at this, and for very shame leave off taking the best of everything for yourself, contriving all for your own comfort and profit.

SERMON xxxvi.

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**Tuesday in Holy Week.**

When therefore Christian persons, kneeling around the Cross of our Saviour, as we kneel this Holy Week, say in His Prayer, "Thy Kingdom come," they do in effect pray that His Cross may do its work more and more perfectly; that according to the prophet's saying, "He may see of the travail of His soul and be satisfied:" may be honoured more and more by those, for whom He suffered, yielding themselves to be made happy by Him. The Cross cannot be without the Kingdom, nor the Kingdom without the Cross.

SERMON xlviii.

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**Wednesday in Holy Week.**

If you want more lessons to warn you against worldly Covetousness, consider that it was the very sin, by which, more than any other, the devil prevailed on the enemies of Christ to treat Him as they did. Why did Judas betray Him? He

coveted first the money in our Saviour's purse ; then that, for which the precious ointment might have been sold ; then the thirty pieces of silver, for which he actually sold his Master. Why were the Jews so earnest to slay Him ? Because His teaching interfered with their worldly projects. Why did Pilate give Him up ? For fear of the worldly harm which Cæsar might do him. Thus the world was the true murderer of Christ. Let us, as lovers of Christ, try to hate the world. Let us not be the slaves of our possessions, whether little or much. Let us never forget this rule of our Master's household, "It is more blessed to give than to receive."

SERMON xxxvi.

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***Maundy Thursday.***

He gives Himself not only for us, but to us : not only as a Sacrifice but as a meal. He would have us partake of His Sacrificed Flesh and Blood, as the Jews partook of the flesh of the Paschal Lamb. He has ordained the Holy Eucharist, or Communion, on purpose that we may do so. This day, Thursday before Easter, is the very day on which Christ ordained that Sacrament. It is therefore one of the greatest and most blessed days in the year :

and it seems particularly fit that, on this day, we, and all who desire to be true penitents, should humble ourselves in an especial manner for the many sins we may have committed in the way of eating and drinking, for our greediness in taking as much as ever we liked, and whatever we liked, as often as we could get it : for our selfishness and little consideration of others in such matters : for allowing our minds and thoughts to dwell too much upon pleasures of that kind, perhaps even when we were at our prayers : for grumbling and discontent with the portion, which GOD had provided for us : for neglecting to thank Him for it : for envying others and coveting what they had.

SERMON xxxix.

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**Good Friday.**

Again we appear before our Saviour's Cross, with His own Prayer, in this His own Week, on this which is more especially His own Day : the Day of His Martyrdom : the Day of the Great Sacrifice : the Day of Salvation. When may we say our prayers with better hope of being graciously heard than during those hours which are set apart for the remembrance of His precious Death ? the very hours, which He spent in shame and torture before the Cross, in agony upon it, in the shadow of death



after it? Where may we expect a gracious answer, if not on Calvary, whilst in spirit we are kneeling with S. John and the Holy Women, under the very shadow of our Suffering Jesus? And if, among all our prayers, there be any one, which seems to go up with a surer and better chance of being granted, than the rest, is it not this petition, in our LORD'S Prayer, "Forgive us our trespasses, as we forgive them that trespass against us"? Our LORD, as we all know and confess, died on purpose that our sins might be forgiven. How should He not be well pleased with our prayer, when we simply ask Him to do that, which He so desires to do, that He gave His life for it? He, our best and only Friend, laid down His Life that we might be forgiven. This alone might teach us, if we would consider, how great need we have of forgiveness. What indeed is there, which we can possibly want so much?

SERMON II.



*Easter Eve.*

WE see plainly enough, what the temper is, and preparation of heart which fits people to keep Easter Eve rightly, to watch by their Saviour's Grave, or by the graves of any of His members. It is patient, courageous Love ; Love which waits not always to ask, and be told the *use* of whatever is to be done for our LORD : Love, which casts out the fear of man ; Love, which has so deep a sense of the great things which He has done for us, that it rejoices in every sacrifice, little or great, which helps it to spend and be spent for Jesus Christ, and for His Sacred Body, the Church of His little ones, left here in its care. Of our charity let us pray for one another, that Christ would give us, however late and unworthy, some portion of this blessed Love ; that we may watch quietly by Him in His Grave, and in faith rise with Him on Easter Morning. Beseech Him, that when He rises to-morrow, He would take and raise you with Him ; would give you such

a heavenly mind, such a true love for the great and eternal things, as may lift you fairly beyond the reach of the Evil One, so that he may have no chance to bind again his cruel and heavy yoke upon you.

SERMONS xx., xxi.



*Easter Day.*

IN order to be the Light and Life of sinners, it was ordained that our LORD shall first raise Himself from that sleep of bodily death, into which for a short time He allowed Himself to be cast, that He might be our Redeemer. And thus His Resurrection is a sign and pledge, and means, not only of the forgiveness of sins by virtue of His one Sacrifice of Himself; not only of the resurrection of our bodies at the Last Day; but also of His Holy Spirit entering into our dead and decaying souls, and raising us from the death of sin by the new birth unto righteousness; by Baptism first, afterwards by repentance. That great thing, which took place this morning, was intended to become to every one of us a new birth and a new life, illumination and conversion: that, like as Christ was raised up from the dead by the Glory of the

Father, even so we also should walk in newness of life. By virtue of our secret mysterious union with Him, His whole Mystical Body, the Church, yea, and each individual therein, is spiritually and sacramentally risen with Him its Head. So S. Paul teaches, "Being dead in your sins," GOD hath quickened you "together with Christ."

SERMON ix.

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*Easter Monday.*

It is not to be supposed that the faithful Disciples of our Saviour, and the Women who followed Him from Galilee, had the same looks, tones, and ways of speaking, during the melancholy hours of His departure, while they were in much doubt and perplexity, as they had after they were assured of His Resurrection. In the first case, we know, they "walked and were sad," so sad, that a considerate stranger passing by naturally took notice of it: in the other case, whether He were in sight or out of sight, they "worshipped Him with great joy"; they "did eat their daily meat with gladness and singleness of heart, praising GOD and having favour with all the people." Now this is what David expresses in the Psalm when he says, "Not only my heart was glad, but also my glory rejoiced." For what is

here called "my glory" means "my tongue," as what we learn by the Apostle's explanation of it. "Therefore my heart did rejoice, and *my tongue* was glad." The thought, then, of our LORD's glorious Resurrection, and of the interest which He by His mercy has given us, as Christians, in His glory and happiness: this thought, when it has hold of the mind, will naturally move the tongue also, in Church and in all solemn offices, openly and aloud to confess His unspeakable goodness; out of Church, and everywhere, to speak evenly and cheerfully of all things; not rashly to discourse of GOD, where such discourse will only cause His Name to be profaned, yet gladly to watch for good opportunities of meditating as it were aloud, on His gracious providences, in company with those who are likely to do us good, or receive good from us.

SERMON xiii.

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*Easter Tuesday.*

Christ is not, called the First-fruits, because He was the first or the only person raised from the dead, but because He was the first and only one so raised, who returned no more to corruption. Lazarus, the widow's son, Jairus' daughter, and the rest, have all been long ago gathered to their

fathers. They have died the common death of all men : their bodies have decayed, as those of other persons. But He Whom GOD raised again, our Saviour Christ, saw no corruption. He left His grave within a very few hours, before decay could have begun there in the natural course of things ; and He never did nor can return to the grave again. He first, by such a Resurrection as admitted of no death afterwards, was to give light to the people and to the Gentiles ; to those who knew GOD, and to those who knew Him not.

SERMON XV.

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*Wednesday in Easter Week.*

He Who, on the first Easter morning, raised Himself from the dead, He has been with us *this* Easter morning, to raise us every one *from our sleep* : by and by, in some day and hour known to Him, but unknown to the Angels in Heaven, He will be with us to raise us every one *from our graves*. He will be with us, and we shall be with Him ; we shall be aware of His adorable Presence : as our LORD again speaks in this Psalm, "When I wake up, I am present with Thee." In the Resurrection we shall all of us acknowledge His Presence : but did we all acknowledge it this

morning when He awoke us out of our sleep? Have we accustomed ourselves to think of GOD, as our first thought every morning, as our Saviour in the Psalms instructs us to do? "When I wake up, I am present with Thee." Are you present with Him when you wake up? If not, lose no time; begin at once and endeavour to keep that good rule of the Saints; to let GOD have your first morning thoughts, the first-fruits, as it were, and prime of every day. And as the best way to this, ask Him earnestly to teach you to love Him; exercise yourself in His love, and that love, when once it has hold of your heart will of course make Him first and foremost in your thoughts.

SERMON X.

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*Thursday in Easter Week.*

There, in the Holy Communion, if not outwardly in our own flesh, yet under the shadow and veil which He Himself ordained, we may see GOD, as often as we draw near in faith and repentance. Then and there He grants unto us to be partakers of the same blessing as those first communicants were, when after His Resurrection, more than eighteen hundred years ago, He made Himself known to them in breaking of bread. For it is not

one Saviour, one Eucharist to them, and another to us ; but to them, and us, and all from the beginning, it is the same Saviour, the same Baptism, the same Communion, the same merciful GOD ; and upon Him, one and the same Jesus for ever, we shall all look, when with one and the same Voice He shall have raised us at the last Day.

SERMON ii.

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*Friday in Easter Week.*

Every night and morning of our lives we do in a manner perform and rehearse the miracles of Good Friday and of Easter Day. Consider a moment, and you will see that it is so. What was it that our Saviour did, to make an end of His Holy Passion at the appointed time, three o'clock, on Friday evening ? He bowed His Head, and gave up the Ghost. As it is written of His first martyr, S. Stephen, so we may say of Him the King of Martyrs, He fell asleep. What is it which happens to every one of us, in ordinary health by the good providence of GOD, every night of our lives ? We, too, fall asleep, we become helpless, our active bodily powers fail, we are in a manner for the time removed out of the world. That is, we do in an image and parable act over our LORD'S Death ; and if we are thoughtful Christians, we make it still more



(expressly an image of that holy Death, by commending ourselves, as He did, into the Hands of our Father in Heaven. Thus every evening we do in a certain way, in the way of type and parable, represent and enact the Mystery of Good Friday, and no less plainly, every morning, we enact the mystery of this Blessed Day.

SERMON X.

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*Saturday in Easter Week.*

The good providence of GOD wakes us, as at night He had cast a sleep over us, and we rise from our bed, as He rose from His grave, refreshed in our bodies, and ready for our day's work, as He rose with a Body changed and now no more capable of suffering, to do what, according to His everlasting counsel, remained to be done for us men and for our salvation. You see plainly that our daily sleep and waking are a sort of true token and parable from Almighty GOD to remind us continually of the Death and Resurrection of His Son.

SERMON X.

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*First Sunday after Easter.*

*(Low Sunday.)*

This is a day most suitable to lessons of joy, this Sunday next after Easter. It used to be called,

the "Sunday in white robes," because on this day those who had been baptized at Easter (which was a very special time for Baptism) came solemnly to Church in the white robes which had been put on them for the first time at the Font ; even as one would wish all who communicated on Easter Day to come again to Church to-day to renew their vows ; still wearing by GOD's gracious favour the white robe of Absolution which was then given, inwardly and spiritually, to every one of them, if they came in the true faith and fear of GOD. Those white robes, if you really come here wearing them Sunday after Sunday, Communion after Communion, if you guard them courageously and humbly, and presently cleanse them from every stain by true confession and repentance, O, who can say what robes of joy they will prove to you, how gloriously they will shine hereafter, so as no fuller on earth can whiten them, when He shall change them to be like His own glorious robes, when He was transfigured and when He rose again. This is not a dream ; it is a Divine Vision, which will prove a reality ; if we drive it not from us by sin. O then let us watch ; especially let us watch our joys, lest they prove such as unfit us for our Master's joy. "Blessed is he that watcheth, and keepeth his garments."

SERMON xii.

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*Second Monday after Easter.*

Our LORD'S Resurrection was the sign that all His Sufferings were over, and our keeping the Day is not only in thanksgiving to GOD for raising Him up, but faith also and humble acceptance of His purpose to raise us His people from the death of sin unto the life of righteousness. As neither pain nor infirmity nor death nor any other evil can now come near His natural Body, so we know that a time is at hand when His Mystical Body, the Church, shall be wholly redeemed in like manner ; Christ's people shall have the full freedom which He hath now purchased for them, and of which on their behalf He hath taken possession.

SERMON xxiii.

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*Second Tuesday after Easter.*

Do not these words (Rev iii. 11.) sound very much like parting words from our LORD and Saviour, dismissing us after our Easter Communion ? " You have had a great blessing : you are in a high and holy place : you have been lifted up very near Heaven : strength has been given you to do great things. And now I am in a manner departing, the sacred and happy season is passing away ; you will feel yourselves more and more left on your trial

(in the world. I am going, but I shall soon be here again. The holy time of Whitsuntide will soon come, and the solemn invitation to Holy Communion will be again renewed more solemnly than usual : and it may be even before that, certainly in no long time, your LORD Himself will be here in person, and His reward with Him, to give to every man according as His work shall be. He will come to see whether you still have the bright and clean wedding-garment, if not such as He put it upon you at Baptism, yet such as He graciously restored it to you, on your true penitence, in the Sacrament of Holy Communion. Be watchful then : hold fast that which you have : be it much or be it little, in any case beware of losing it. If you have this Easter worthily partaken of your LORD'S Body and Blood, it is a great honour, a bright and victorious crown : take care that you lose it not : let no man, no evil spirit, take it away from you."

SERMON xxvi.

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*Second Wednesday after Easter.*

We know not concerning other men's death and resurrection : and what is still more awful to each one of us, and comes nearer home to our hearts, we know not, every one for himself, what manner

of death and resurrection our own will be. More or less hope we may have, more or less fear : but positively we cannot say how it will be with us, except so far as this, that a man who is conscious to himself that he is living in the practice of any one deliberate wilful sin ; may be quite sure that, if he die as now he is, he cannot be saved. In all other cases as I said, we may hope or fear, but we cannot be certain. Our own death and our own resurrection must ever be a secret and mystery to us, as well as the death and resurrection of our brethren : as well as the Death and Resurrection of our LORD and Saviour Himself.

SERMON X.

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*Second Thursday after Easter.*

Be not disheartened those specially who have tried in simplicity and obedience to prepare themselves for those Holy Mysteries, and, it may be are down-cast at hearing so much more said than they seem to feel, or understand or enter into. I say to such, be not disheartened. The Holy Women by our LORD'S grave knew not at first the full meaning, the full blessing, of their finding it empty ; so you, though you try to keep Easter, and to communicate in true faith and repentance, yet cannot go along

with the great things you hear set forth of His Resurrection and His Holy Communion. Well, be of good cheer; it is not your understanding which Jesus requires, so much as your true good will. Go on humbly doing right, keeping the Commandments, bearing crosses, for the love of your good Saviour; and, in the humble hope of pleasing Him, come with that mind to His Holy Altar. He will secretly bless you now, and in His good time will teach you all that remains for you to know, that you, with His Saints, may have the fulness of His Blessing.

SERMON vii.

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*Second Friday after Easter.*

If we would enjoy our Easter Day religiously and truly, we must first have kept our Lent and our Holy Week, as real, humble, earnest penitents. And I have heard it said, by a very thoughtful person, that one chief reason why our Sundays are less happy days than they might be, even among good and well-meaning persons, is our not making much of our Fridays. If we denied ourselves a little then, if we did but keep silence a while to meditate on Christ's Passion and our many sins, the Sundays would surely come to us with a brighter gleam, our

hearts would cling to them and welcome them, more than they do.

SERMON xi.

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*Second Saturday after Easter.*

The Resurrection of our LORD Jesus Christ, is the pledge, not only of our seeing our LORD Jesus Christ Himself, but also of our seeing our friends who have died in the LORD, and who are now asleep in Jesus, in the Resurrection at the last Day. If we are not ourselves found unworthy, we shall see them again, for He has promised to bring them with Him : and what a joy will that be, a joy which none shall be able to take from us, a joy sure to last as long as the Communion of Saints in Heaven ! And concerning these our departed : if the days, hours, weeks, seem weary and long without them, and it is dreary and forlorn to feel as though we could do nothing more in the way of waiting on them and ministering to their comfort : yet still, if we will but attend to it, we carry about us, deep down in our hearts, a sure and certain knowledge that "the time is" really "short," and we shall soon see them again. For though it be sometimes very hard to *feel* it, we all of us *know* very well, that the time to come will be like the time that has been, and when it has gone, will seem to have gone very quickly. And so, when the moment shall come, according to our Father's

good pleasure, for us also to depart into that eternal world where so many of our friends have gone before, the whole time of our separation from them will seem as nothing in comparison. Perhaps, if we loved them purely and entirely, it would seem little or nothing even now beforehand ; like the seven years which the Patriarch Jacob had to serve in order to obtain his wife Rachel, and " they seemed to him but a few days, for the love he bare to her."

SERMON xxv.

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*Second Sunday after Easter.*

Day by day, as long as we live, this Good Shepherd will be at hand to feed, to nurse, and to guide us. When the time comes for us to lie down in our last sleep, He will watch over our graves : and even in that awful hour when He will come as a King to judge this world, in the clouds of Heaven, on His Great bright Throne, and with the trumpet of the Archangel sounding before Him, He will not forget His character of a Good Shepherd.

SERMON xxx.

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*Third Monday after Easter.*

There needs not now to be anything forlorn or desolate in our meditations on our departed friends



or on the condition to which we are ourselves approaching. The unseen region, where the soul is to lodge, is the place where once the Spirit of our Saviour abode, and is therefore under His especial protection, even more than any Church, or place that is most sacred on earth. The graves where Christians lie are also so many sacred abodes, where those who have received worthily the Holy Communion of His Body and Blood seem to take their quiet rest; the virtue of that Blessed Communion sealing them for a yet more blessed resurrection. Thus we know how to think of the graves of our friends, and of those which are to be our own. We need not waste ourselves in ignorant and childish bewailings, but calmly and firmly trust them to His care, Whose they are, and Whom they faithfully served. Thus the view of the grave and of Paradise will come tempered and sweetened to those who by faith set GOD in Christ always before them; and, what is more, they will look beyond Paradise and the grave to the very highest Heaven itself. Their faith by degrees will be steadied, to look upwards into the depths of those things which "eye hath not seen, nor ear heard, neither hath it entered into man's heart" to conceive. GOD's Holy Spirit will be with them, to help them in the firm and deliberate contemplation of eternal bliss. They will see more and more of the path of life,

will long more and more for the fulness of joy, will practise themselves more and more in learning to love those pleasures, which are for evermore at the Right Hand of GOD.

SERMON xiii.

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*Third Tuesday after Easter.*

Here are two pictures in one short verse (1 S. Pet. ii. 25), drawn for us by the Finger of GOD: the one, of sheep going astray, the other, of the same sheep when they have found their Shepherd again, and are brought once more under His loving care. Nothing in the world which we see, more forlorn than the one; nothing more thoroughly at rest and in safety than the other. Sheep, among animals, seem to be especially unfit to take care of themselves: to depend more entirely almost than any others upon the care which men take of them. And for this, perhaps, among other reasons, it has pleased GOD, in Holy Scripture, to liken us His people so often to sheep, and Himself to the Shepherd. If it were merely for the care He takes of us, we perhaps might have been as well likened to larger cattle, and He to our Herdsman. But the parable would not have suited our helplessness so well. To make us entirely aware of *that* as well as of His Infinite Love, the prophets first,

and afterwards our LORD Himself, had many times compared our condition, man's natural condition, to that of a lost sheep.

SERMON XXX.

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*Third Wednesday after Easter.*

The first Easter thought is, to believe in Christ, to continue believing in Him, though out of sight, and so to be more and more justified before GOD. And this is what the services of the first Sunday after Easter particularly remind us of. In like manner, the second Easter thought, the thought which should particularly take up our minds now, is about following our LORD'S Example, treading in His Steps, doing as He did. Thus our Church teaches us, in the Collect, that Christ was given us to be "both a sacrifice for sin, and also an ensample of godly life." Again in the Epistle, "Christ hath suffered for us, leaving us an example, that ye should follow His Steps." And in the Gospel He sets Himself out as a pattern for pastors in particular: "The Good Shepherd giveth His life for the sheep." Let us then consider, with all reverence, how the thought of Jesus Risen naturally sets all Christians upon following His Blessed Example. First, and generally; in that He rose, never to die any more, for which cause

He is called the first-born from the dead, we learn that He expects of us, new-born as we are, and made children of GOD in Baptism, never to sin any more.

SERMON xxviii.

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*Third Thursday after Easter.*

We cannot now understand it, but if we be worthy, we shall understand it hereafter, how wonderfully this gracious Shepherd suited all the great and little accidents of our life to the several wants and dangers and temptations of each one of us, His several sheep and lambs. As earthly shepherds know the faces and ways of each sheep and lamb in their flock, so and much more completely has our heavenly Shepherd ever known each one of us, and looked upon us, and provided for us accordingly. He hath fed us all our lives long unto this day: He hath fed us, would we but have taken it, with food most convenient for us His members; with the Bread which He brake, and the Wine which He mingled for us, in His Most Holy Sacrament. He has not left us ignorant where we might find a safe fold: there is not one of us but has long ago known in his heart, would he but have attended to it, that if we would do as we are here taught out of the Bible and

Prayer Book, our souls would be, through God's mercy, safe for ever.

SERMON xxx.

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*Third Friday after Easter.*

As He, even in His glorified Body, bears still the marks of the Cross, the Five Holy Wounds, the print of the nails in His Hands and Feet, and the scar where the spear pierced His Side, so are we, in all parts of our life and being, to remember His Saving Cross, to carry the print of it about with us everywhere. Here are two great and plain thoughts, most worthy to take up all a Christian's heart : the one, what happiness it would be, always to follow his Crucified LORD's Example, in doing all the good he can, and nothing but good : the other, how he may quietly deny himself, seeing that the only way to such happiness is the way of self-denial, and of the Cross.

SERMON xxviii.

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*Third Saturday after Easter.*

The Great and Good Shepherd, Who is come down to seek His lost sheep and is pursuing and looking after them wheresoever they are scattered

in the cloudy and dark day, He expects us all, to lend Him a hand and a voice in His merciful work. If you refuse, and say, I have other things to do, I am not my brother's keeper; you know whom you will be like, even Cain; and whose work you will be doing, even that Wicked one's, to whom poor selfish Cain had sold himself. I say, the Good Shepherd expects you to do shepherd's duty under Him, in caring both for yourself and for your neighbours.

SERMON xxxi.

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Third Sunday after Easter.

The Church in this world is always to be a widow, mourning for the absence of Him Whom her soul loveth, until that happen of which He goes on to speak, "I will see you again, and your heart shall rejoice, and your joy no man taketh from you." Taken in this general way, it is not simply a declaration of what shall be: it is a kind of law or rule of Christ's Kingdom: it is the decree of the Great King, *ordaining* how it must be with His friends. "We must through much tribulation enter into the Kingdom of God." The lot of Christians is to weep and lament, while the wicked world is rejoicing: it is to be sorrowful, but with such a

sorrow as is sure to be turned into joy. Many, indeed, are the refreshments and consolations of life : and at the worst there is, in the weary land, the shadow of the Great Rock, and that Rock is Christ. If you had no affliction, no trouble, no misgiving, you would indeed have reason to fear ; it would seem as if Christ's mark were worn out for you, as if He had given you up. Then you would have no faith, for you would be always *seeing* your good things, not believing them : and you know it is said of all who are in a right way, "We walk by faith, not by sight."

SERMON xxxiii.

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*Fourth Monday after Easter.*

Now what the joy is, when a child is happily born into this world, we see and know : what a sunshine it makes in the house, and how the friends of the family, far and near, make haste to wish them joy. But we do not see the far greater joy, when a true persevering Christian, a member of Christ, and a child of GOD, is born anew, if we may so call it, by a holy and happy death, into that other and better world. We do not as yet hear the glad songs of the Angels, when they are carrying such a blessed soul, where they carried Lazarus, into the bosom of Abraham, or when they are

congratulating one another and all good spirits on the happy and glorious change. We see not, nor hear these things : yet we know by the sure Word of GOD, that they are all around us whenever a devout person dies. If the Angels rejoice, as He has told us they rejoice, over one sinner that repenteth ; who shall doubt that their songs of exultation go up over the death-bed of the righteous, when the fruit of his faith and repentance are made sure once for all, when they are sure that he can never lose his crown ? But O, remember well, on what it all depends, what it is which will make all the difference. It all depends on our LORD'S Saving Presence : if He be with us in our dying hour, and we cling to Him, all will be well ; if He forsake us, and we let Him go, it never again can be well with us for ever. For what is the promise, that He hath promised to those whom He favours ? " I will see you again, and your heart shall rejoice, and your joy no man taketh from you." The life, the happiness, the joy of heart, all is wrapt up in the sight of Christ.

SERMON xxxiv.

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*Fourth Tuesday after Easter.*

Our duties here are like the lessons we learned in boyhood, whereby we were trained for mature



age, we ourselves know not how or why at the time. How hard and strange, very often, does it appear to children, that they should be forced to spend so many hours a day in learning to read and spell hard words, or in getting by heart sentences which they cannot understand : but in time they come to know and feel the benefit. ' So the Saints in Heaven praise GOD, in adoring wonder, for His severe unsearchable ways and judgements, whereby He taught them one after another the lessons which are now their joy and glory in Heaven. The tender, minute form of the full-grown plant is contained, they say, in every little seed ; so in every one of Christ's little ones is that living Image of Him begun, concerning which we know not yet what it will be in its perfection, but we know thus much, that when He shall appear, such shall be like Him, for they shall see Him as He is.

SERMON xxxvi.

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*Fourth Wednesday after Easter.*

What is Eternity? Is it not something of which, when we look forward, we cannot discern nor imagine any beginning? Yes: surely Eternity is something of this sort. . But if so, then *as* surely,

we are in Eternity already, and by no means at a distance from it. For look on, any one of you, and tell me, beginning from this moment, how long your soul will last, or look back, and tell me how long it is since your soul (in the mind of GOD) began to be : you cannot : you cannot count the years ; you know that it is a sum which goes beyond all number : you can only make answer and say, 'For ever : for ever, and ever, world without end.' Why then, if this be so, your soul, that is yourself, is in the midst of this great sea of Eternity already. You may know it as certainly as a mariner far out of sight of land knows himself to be surrounded by the deep immeasurable ocean. You are in the midst of Eternity : it is so, and you cannot help it : all the choice you have left is whether that Eternity shall be to you happy or miserable, with Christ or without Him : eternal life or eternal death.

SERMON xxxvi.

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*Fourth Thursday after Easter.*

Christ is in His Font and at His Altar in ways of His own, and His own people love to be there because they are sure of meeting Him : and so meeting Him, really believing Him to be there,

and lifting up their hearts to Him as well as ever they can, they not only receive a great present blessing, but they are also training and preparing themselves for the holy Home where they hope to dwell with Him hereafter. This is one reason, why good and considerate persons take so much delight in Holy Communion, and think so very much of It, especially when the hour of death draws on. As Eternity draws nearer, they feel more their need of Christ, and strive more and more to lay hold of His Hand, graciously reached forth unto them out of the cloud. Holy men and women have been used all their life long to pray that when their time should come, they might have an opportunity of receiving that Holy Sacrament : and many Christians call it, as by an especial title, "the provision for the way," because we need it so much on that last and most awful journey.

SERMON xxxiv.

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*Fourth Friday after Easter.*

Pray and strive for perseverance. It is a special gift, and requires special striving and prayer. It is the crown of all gifts ; therefore we must labour and pray for it in the most effectual way we can. We must be very jealous of all unsteadiness, all

wavering, all falling back from good rules. We must keep on examining and proving ourselves, whether or no we still have eternal life (for we certainly had it just after our Baptism as infants), and we must prove and try ourselves, not by any *one* of the tokens I have mentioned, but by all of them in turn, since all alike most surely have His warrant. Thus, it will never do to rest on good nature to your brethren. You must really believe and love GOD, and wait on Him in His appointed way.

SERMON xxxvi.

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*Fourth Saturday after Easter.*

When the outward and visible life, the life of this world, is departing, then oftentimes the portion of Christ's persevering members in that inward and eternal life is manifested more than ever in that unspeakable Communion. Before He takes them out of sight, He makes Himself and them known to us in breaking of Bread. And even when we see not anything remarkable in their demeanour, yet if they be worthy and penitent receivers, we are sure that He has ways of His own, ways which as yet we know not of, whereby He is preparing them, through His Sacrament, to see and enjoy Him for ever. Perhaps they cannot speak nor

look up: their signs of consciousness may be / such as only an experienced nurse can discern, yet the very greatest of works, the perfecting of a regenerate soul, may by His mercy be going on gloriously within them, and the last Communion may be the seal and crown of the whole. If we wish our LORD in His Holy Communion to come indeed to our bedsides, and be with us to bless and hallow our death, the sure way to have our wish is, to acquaint ourselves with Him now, that He may first bless and hallow our lives. All good feelings, short of this, must have something false and hollow in them; we must not depend on them for a moment.

SERMON xxxiv.

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*Fourth Sunday after Easter.*

The Epistle teaches us to-day, that we are to receive the Word with meekness; *i.e.* with a gentle, quiet, obedient spirit. Any good advice whatever, though it came only from a man like ourselves, nay, even if the person giving it were ever so much our inferior, ought to be thus meekly received: how much more, when the Instructor is Jesus Christ, GOD and Man, our only Saviour and Redeemer, and when, along with the instruction, He offers His Good Spirit, to graft it into our souls? It is no great

thing to ask, that men should not feel hard and sullen and disrespectful, be affronted, nor out of temper, when the Most High GOD is teaching them. It is only the clear and quiet waters, which can reflect the image of the heavens: so if we would take impression from Christ's teaching, and copy His Divine Image, we must try and pray to receive Him into a clear and quiet soul. We must not be angry, nor wince too tenderly at having our faults exposed.

SERMON xxxviii.

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*Fifth Monday after Easter.*

The Prayer Book sets the two Sacraments before you as great Truths, great Realities, as the Apostles set the same Sacraments before the first Christians at Jerusalem. Do you receive them as such, obediently and humbly, and very thankfully: looking back always to your Baptism, as the root and ground of your spiritual life, and forward to your next Communion as the one great thing which you have just now to prepare for? In this way the Blessed Sacraments may happily take up your whole time, and each time you receive Christ's Body will be to you a step in a mysterious ladder, like that which Jacob saw, reaching from earth to

Heaven. The ladder is the Incarnation of GOD the Son ; the steps are the Blessed Sacraments ; the LORD Himself, on the top of it, Christ our Saviour calling us to Him, to be made for ever partakers through Him of a Divine Nature and Glory. In a word, the Holy Ghost, the Spirit of Truth, is come to guide the Apostles into all truth : therefore we are not to doubt that the Sacraments which they left in the Church are Truths and Realities, not mere signs and shadows. GOD grant, we may all of us know it more and more, by our own happy experience !

SERMON xxxix.

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*Fifth Tuesday after Easter.*

The Faith and Kingdom of Christ was imperfect until the Holy Ghost came : and when He came, it was perfect at once. Both points are clearly contained in those words of our Saviour, "When He, the Spirit of Truth, is come, He will guide you into all truth." As much as to say, that until the Spirit came, they would not be guided into all truth. *That* is the first thing. The other is, that when He came, He *would* guide them into all truth. No fresh dispensation, or revelation, would be needed afterwards.

SERMON xxxix.

*Fifth Wednesday after Easter.*

One point from which we may begin amending ourselves, if we will, this very hour, is our manner of receiving our LORD'S instruction, thus spoken of in the end of to-day's Epistle: "Laying aside all filthiness, and superfluity of naughtiness, receive with meekness the engrafted Word, which is able to save your souls:" *i.e.* humble yourselves under the Mercy of Jesus Christ: hear His Word, and receive His Sacraments, with a lowly and patient temper. Do not make yourself a judge; do not willingly find fault. With heart and mind full of sorrow for past sins, hearken to what He says concerning you. And be not content with doing thus to-day only: do the same to-morrow again, and again the next day, endeavouring to be more and more perfect.

SERMON xxxvii.

*Fifth Thursday after Easter.*

How much more ought we sinners to hide our faces, and evermore practise the very deepest reverence, when we draw near to our LORD'S BODY, the living Temple of His Godhead, in the Holy Eucharist; when we think of that Sacrament, when we speak or read of it, when we do but hear



it named, but more especially when we are preparing ourselves, and *most* especially of all, when we are approaching to touch, to taste, to eat, and to drink It. That which we there receive is a Temple: and the LORD is in His Holy Temple: let all the earth keep silence, hold its breath, as it were, before Him, out of reverence and godly fear. It is a holy Fire, the Fire of the LORD. And as it is the nature of fire to take up and change into itself all that it lays hold of, so our LORD'S gracious purpose is to change us by this Sacrament, as it were, into part of Himself. But if we sin against His Body in the Sacrament, then it will be as Fire breaking out from Him to consume us. Thus our LORD'S calling His Body a Temple, would teach us how to honour it in the Blessed Sacrament.

SERMON VI.

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*Fifth Friday after Easter.*

S. James teaches us that the Word of GOD mends His people, changes their nature, and in the end saves them, not by being taught and heard only, but by being engrafted into them first, and ever afterwards received with meekness. The Living Word, Jesus Christ, the Son of GOD, GOD and Man, He it is that saves our souls: He only can do that work: and He saves our souls by entering

into them in the power of His Holy Spirit, and so changing them after His own Likeness, that they may be forgiven whatever has been or is amiss in them, washed, in His Precious Blood, and made capable of serving and pleasing Him here, and of glorifying Him with His Saints hereafter. Thus did the Word of God save us, when He made us His at our Baptism, grafting both us into Him, and Himself into us. But the work of salvation was not then completed ; He meant it to go on all our lives through : just as the good ingrafted branch or bud keeps on growing and spreading, absorbing into itself the whole strength of the tree, and prevailing by degrees against all the remains of the old corrupt and sour stock. What that growth is in the branch, the same is growth in grace all through the heart and life of a Christian. He has received Christ once for all ; yet he is called upon and invited to receive Him more and more entirely every day, hour, and moment. The work of Christian renewing, begun in Baptism, is never to cease, as the ingrafted bough is still to keep on growing.

SERMON xxxviii.

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*Fifth Saturday after Easter.*

“He that hath, to him shall be given.” It is our LORD’S own promise. Continual improvement,

growth in holiness and goodness, is part of that likeness to Jesus Risen, which He called us to, when He made us members of Himself. He stayed not on earth any longer than was necessary for Him to make known to His Disciples the nature of His approaching Kingdom, the Church, and what He would have them do in it. Having done so, He went away into Heaven. So ought Christians to mix themselves up as little as they may with the concerns of this present life. According to the Collect for this week, we should "love that which GOD commands, and desire that which He promises, that so among the sundry and manifold changes of the world, our hearts may surely there be fixed where true joys are to be found."

SERMON xxxvii.

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*Fifth Sunday after Easter.*

*(Rogation Sunday.)*

This is called Rogation Sunday, and the three following days of this week are called Rogation Days. Rogation means asking: asking of GOD: and asking of GOD, you know, is Prayer. These four days are then in some special sense Prayer Days, Days of Prayer. From very old times in the Church they have been accounted days of solemn supplication, not without fasting and confession of sin: whereby the way is prepared for the great

Feast of the Ascension, as Lent prepares the way for Easter, and Advent for Christmas. Accordingly, the Gospel for this day speaks especially of Christian Prayer. It seems to tell us, that among the other changes which the Coming of the Holy Ghost would bring with it, would make an entire change in respect of our prayers. The state of things from and after Whitsunday was to be a new Heaven and a new earth, as in all other respects, so also in respect of the prayers of GOD's people, which are one of the chief bands to bind Heaven and earth together. From the beginning of the world GOD's people had always prayed to Him, but now that the Son of GOD, GOD the Son, had been made Flesh and died for us, and the Holy Spirit of GOD had come down to dwell in our souls, Prayer was to be a far higher thing, a far more blessed privilege, a far more mysterious and Heavenly work, than ever it had been before. How could it be otherwise, when the LORD Himself had come down from Heaven, among other things to "teach us to pray"?

SERMON xliii.

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### **Rogation Monday.**

Prayer to GOD is indeed all in all ; but then we must rightly understand what Prayer is. Prayer is,

not of course merely saying the words even of the best form of devotion, no, not of our LORD'S own Prayer ; but it is, when in our heart and inward meaning we speak to GOD Almighty and ask Him for what we want. When you think of Prayer, you think of a very helpless child begging something of the greatest and most loving of fathers : only that in this case, the Father is out of sight. On the one side there is the Great King of Heaven and earth, the LORD of Angels, sitting on the Throne of His Glory, infinitely above all creatures : on the other side a little child perhaps, or a decrepit old cripple, some one whom the world thinks least of, and prayer brings the two together. Prayer earnestly and obediently offered, makes a real difference in the doings of that Almighty and All-wise King. Alas ! how many of us then had need lay our hands on our mouths, and own at once, that we can scarcely be said to have been praying hitherto in the Name of Christ : and therefore we must not complain if our prayers have borne no fruit. But blessed be GOD, the remedy is plain. We have but to leave off the sin which has been separating between us and our GOD, and our supplication will again rise up before Him, as a cloud of sweet incense, when that which intercepted it is taken away : and thus the moment a man begins truly to repent, his prayers begin again to be, in GOD'S

Sight, the prayers of Jesus Christ, Who owns him still as a member. What he then asks, he asks so far, in Christ's Name, and for Christ's Sake his prayer will be heard.

SERMON xlv.

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**Rogation Tuesday.**

Yesterday and the day before, I tried to show you what a very serious thing it is to pray to GOD : how much higher and deeper than any of us can imagine, easily and lightly as we too often talk about it : and especially how that, when we pray, we should think very much of our great High Priest, Jesus Christ, since our prayers have then only a promise to be heard, when, being members of Him, we truly offer them in His Name. And then only do we offer them in His Name, when we present them to Him in the hope that He will present them before GOD and the Father, in union with His Own Sacrifice of Himself on His High Altar in Heaven. Also this season of Ascension is a time for especially thinking of these things, because this is the time, when our High Priest entered once for all within the veil, *i.e.* into Heaven to present His Sacrificed Body and Soul, and with it all our prayers made, and good works done in His Name, to the Almighty Father, and so obtain for us all

blessings. Ascension-tide is a great time for prayer, because at that time our prayers began to be acceptable, in a way in which they could not before have been. You see, then, that ever since our LORD went up out of our sight, He has been truly and especially *our* King, for *us* to ask favours of. Whenever we say a prayer, we are begging something from the greatest of Kings. And now at this time of Ascension, we are begging it of Him on His Coronation Day.

SERMON xlvii.



*Ascension Eve.*

THE Ascension of our Lord assures us, that however deep our solitude, however overpowering our sense of spiritual beings possibly near us, One is at hand like-minded with ourselves, Who can pity all our misgivings, as well as protect us in all dangers. In darkness as in light, in desolation as in pleasant places, in melancholy as in cheerful hours, He is still the same.

SERMON I.

*Ascension Day.*

Great indeed, and most blessed, is the Mystery of this day : that God our Saviour, He Who suffered for us on earth, should now and evermore be in Heaven, at His Father's Right Hand, pleading for us, reigning over us, ruling His Church, and



preparing it for heavenly glory ; and also preparing for it a place, that, in His own good time, He may come and receive it unto Himself, that where the Head is, there the Body may be also. That GOD the Son should be in Heaven, is of course, no wonder at all. He was there, of course, through all the time of His Affliction and Sufferings.

SERMON vi.

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*Friday in the Octave of Ascension.*

Our LORD's going up into Heaven was to the Apostles, a sign that, though absent from us visibly in the Body, He would yet be (if I may say so) more present than ever in spirit with the children of men, in all their cares, and griefs and anxieties. It was a sign of "the Manhood" being so "taken into GOD," that He would always (so to speak) be on our side, in all our struggles and conflicts, spiritual and temporal, if only we do not cast Him from us.

SERMON i.

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*Saturday in the Octave of Ascension.*

The mere fact of our Saviour's Exaltation ought in all reason to lift us, heart and soul, on high

after Him : and when the effect of His Ascension comes to be considered, our duty, and the way to accomplish it, is so much the plainer. For He has overcome our spiritual enemies, and bound the old serpent in chains. This gives a fearful notion of what we are in fact doing, when we permit ourselves to forget that we are Christians, serving any lust or unworthy desire, instead of practising those tempers, which only can make us fit for everlasting life. We are then taking the wrong part in the great never-ending warfare, between Christ and the power of darkness.

SERMON ii.

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*Sunday after Ascension Day.*

He maketh Intercession for us ; He is not only our King in Heaven, but also our Priest. As King, He sits on the Throne of God : as Priest, He stands at GOD'S Right Hand, making intercession for us : offering up (so Scripture seems to teach) our prayers and fastings, our doings and sufferings, our sacrifices and self-denials, to be accepted of His Father, as being united to His only Precious Sacrifice of Himself on the Cross. He knows our hearts. He feels for us when death parts us from

relations and friends ; for He wept at the grave of Lazarus.

SERMON viii.

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*Monday in the Octave of Ascension.*

Christ has suffered and is doing all things to provide us with a happy Eternity : are we in any true sense training ourselves for that Eternity ? He never forgets our souls : do we ever seriously think of them ? What that Heaven is, which He is preparing for us, we know not yet fully : but thus much He has told us ; that His Presence there, the Presence of the Most Holy Trinity, is all in all : that His Saints and servants are to be happy with one another and with Him, serving Him continually, as in a perfect and glorious Church : that nothing wicked or unclean can come there, and that such as abide there will go on eternally from glory to glory, becoming more and more like Him. O, that we may be wise ! that we may consider these things ! that we may turn ourselves once for all, away from the world, towards Christ in Heaven, and having done so, may never forget to keep our hearts pure, lest we forfeit the place prepared for us !

SERMON ix.

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**Tuesday in the Octave of Ascension.**

Only think how the beholding of that sight must have brought home to the Apostles the thought, how near earth is to Heaven ; what a narrow line, what a mere hair's-breadth, separates us from the Eternal World.

The death of each person among us, as we part with each one in turn, reads so far the same lesson as the glorious event of our LORD'S own Ascension. It puts *home* to us, brings forcibly before us, this most certain, most awful, most blessed circumstance, the nearness of the next world to this.

SERMON xii.

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**Wednesday in the Octave of Ascension.**

Away with all little and low thoughts. Who would not be very courageous in Christ's work ! And on the other hand, down with all proud thoughts : for the more highly we are exalted in Christ, the more reason is there we should abase ourselves in the very dust, remembering past backslidings and present infirmities, and the strict account we have to give.

SERMON xii.

*Thursday in the Octave of Ascension.*

It would be well for each one of us to examine ourselves this night, before we lie down to rest, on this one matter: "How have I been keeping the Day, on which our LORD went up into Heaven? How often have I thought to-day of the happiness of Heaven? How often have I thought of seeing His Face with joy? of hearing from Him, 'Come, ye blessed of My Father'? of beholding Him, not 'through a glass darkly,' but 'face to face,' even as He is? Did I think of it, when I waked from my sleep this morning? Did I think of it, when I said my prayers? Did the blessed remembrance ever come into my mind, to assist me in bearing the burden and heat of the day?" Alas! I fear, were all to ask themselves such plain questions as these, very many, perhaps the greater part, would be compelled to reply that they had not once thought of the matter. Then, if we have spent this one day without thinking of heaven, how did we spend yesterday? and the day before that? and the third day again, and all our past days? Must we not confess before our GOD, that we have slighted His promises? As long as we are in this mind, I do not see how we can say a single prayer well: and then what is to become of us?

*Friday after the Octave of Ascension.*

Only imagine, how it would have seemed, if any of that favoured company had turned his back on the gracious offers of our LORD. Such a person would have forfeited the promise of his gracious Saviour, and he would not have received the Gift of the Holy Ghost on Whitsunday. No more shall we, if we turn our back on the Church ; if we refuse to remember our LORD in Holy Communion ; if we neglect prayer, real prayer, and diligent self-examination. We know very well that to such as do so, Whitsunday will come and go without a blessing : and so it will to those who, although they may be diligent in these spiritual exercises, are not endeavouring to be truly humble in the practice of them. There is such a thing as going to Church, praying, considering, nay, even communicating, and yet driving away GOD'S Spirit. How ? Because people worship, consider, communicate, in ways of their own, and not in Christ's true way. Their hearts are serious after a fashion, but they are not humble, lowly, penitent, obedient hearts. GOD preserve you and me from this !

SERMON xvi.



**Whitsun Eve.**

VERY much of these ten days might well be spent in meditation on Holy Communion : in recollecting, as we may, all His mercies vouchsafed unto us in that Sacrament from our Confirmation until now : in fear and trembling to think, how little our hearts and lives have answered to this great love of His ; and in earnest consideration, how we may now become and continue, ever after, more worthy communicants. I would particularly suggest, as a sort of spiritual exercise likely to be very useful to many of us, that we should at this time go over in our thoughts the providential dealings of our GOD, whereby He has helped us all along hitherto. I would we might all put ourselves in the way of grace. Retire as much as you well can from the world : sit alone and keep silence : go over in your minds our LORD'S gracious dealings towards you : remember past Communions, how unworthy you were, and how merciful He was. Thus may you

abide in the Upper Room, the place of high and heavenly meditation, until His Spirit be poured upon you, to strengthen and refresh you more abundantly than ever for all that you have to do and suffer for His sake.

SERMON xv.



**Trinity Sunday.**

THE great work of GOD the Holy Ghost, which He came down to do as on this day, is our new birth and our new life. We were naturally lost and dead in sin ; but He descended, in order to join us to Jesus Christ our LORD, and so to make us partakers of a new, a heavenly and Eternal Being. Our minds are naturally therefore turned at this time to the sayings of our Divine Master concerning our new birth and our new life, and concerning that Good Spirit, Who is the Almighty Worker of so great a change in men. GOD grant us so to live, so to believe, to pray and to use all His good creatures, that the Good Spirit Who descended even now to prepare us for that day, may be our Comforter when it comes !

SERMON xxiii.



*Monday in Whitsun Week.*

Let this be the lesson settled in our hearts at this great and holy time ; to believe that we are Christian brethren indeed, and to cherish in our hearts true brotherly feeling one towards another. The Coming of GOD the Holy Ghost from Heaven, to dwell in our hearts and bodies, and unite us to Jesus Christ, is so great, so vast an event, that it may well overwhelm and confound our minds, if we try to think of it all at once, and to feel all we might and ought from it : it is well that we should select some one point of what it teaches, and meditate on it with all our hearts : and let this one subject to-day be, the One Holy Spirit, with His differing gifts, abiding alike in every member of Christ.

SERMON *xxix.**Tuesday in Whitsun Week.*

At this time the Blessed Comforter came down, to set up the Kingdom of Christ on earth ; to dwell in men's hearts so as to unite them to Christ ; by which union alone they can be part-takers of the great things which the Gospel promises. This time, then, is the last of the Holy Seasons ; it represents to us the full completion of GOD'S unspeakable plan for the salvation of the world.

SERMON *xxxii.*

## Wednesday in Whitsun Week.

*(Ember Day.)\**

Next Sunday, the Sunday of the Most Holy Trinity, is one of the Ordination Sundays. We are therefore to fast and pray for a blessing on those who shall be ordained. And that our fasting and prayer may be accompanied with worthier notions of the blessings we seek, it is well we should be reminded of certain portions of Scripture, telling us shortly, but very seriously, wherein lies the true greatness and sacredness of the ministry of Jesus Christ. *The* reason why the Ministry is so very great and sacred is, that Christ only is the door of the sheep ; that our spiritual life entirely depends on a real, though mysterious, union with Him ; to which union the ministration of the Apostles, or of others ordained through them, is, ordinarily speaking, quite necessary.

SERMON xxxiv.

## Thursday in Whitsun Week.

Would we have a quiet heart, and be at rest in our faith and practice? Would we be free from distressing doubt? Would we have the best security, that can be had in this life, against false and wrong notions of holy Truth? Let us keep

\* Ember Days, see page 314.

steadily, in thought, word, and action, to that which we already know to *be* truth : humbly commit beforehand all we say and think about holy things to Him Who came down at Pentecost to sanctify GOD's chosen people : be very careful what we say about the things of GOD, and to whom we say it. Above all things, let us beware of getting into a way of saying what we do not mean, of uttering devout words as a matter of course.

SERMON xxx. i.

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**Friday in Whitsun Week.**

*(Ember Day.)\**

This subject of the Christian Ministry is connected very closely with the blessing of Whitsunday ; is indeed a material part of that blessing. For by that ministry the blessing is continued down to these, and to all times. It was to the Apostles that the Holy Spirit visibly came : through them the promise was made to the Church, that He should abide in us for ever ; and therefore, if there were now no successors of the Apostles in the world, that promise would seem to have become a dead letter, to have passed entirely away from us. But thanks be to Almighty GOD, that is far from being the case.

SERMON xxxiv.

\* Ember Days, see page 314.

Saturday in ~~Whitsun~~ Week.

(Ember Day.)\*

There is a double reason why Scripture relating to the Ministry and the Succession should be read in this week particularly :

First, to assist our prayers for those who are shortly to be ordained.

Secondly, to remind us, that through this Ministry we have our portion in the precious gifts, brought from Heaven by the Holy Ghost. This Ministry is our pledge, that we enter in by the door ; according to that parable of our LORD which forms the Gospel for the day.

SERMON xxxiv.

\* Ember Days, see page 314.





### Trinity Sunday.

AS the first look into Heaven shews us One God sitting upon His Throne, so the second, if so it please Him, may shew us in that One GOD, the Three Divine Persons, Father, Son, and Holy Ghost ; distinct as Persons, yet in Nature undivided ; of one Substance, Power, and Eternity, yet so differing from one another. This Most Holy Trinity, we understand by faith to be reigning evermore in Heaven, and evermore present in all the works of GOD. The manner how, none can understand, not the wisest : but the truth and certainty that so it is, all may believe, even the simplest : and great indeed, and unspeakable is the help and comfort which the faithful, humble Christian derives from the contemplation and worship of this adorable Trinity.

SERMON xxxvii.

*Monday in Trinity Week.*

The Faith, the Name, the Worship of the Most Holy Trinity, meet us everywhere in the Prayer-Book, and will not let us turn with dependence towards anybody or anything else. O let us hold fast by it ! And how may we hold fast by it ? The seal of the Trinity will be in a manner worn out of our foreheads, the Name of the Trinity will be no protection to us, if we do not keep entire the Faith of the Trinity. Only the sacred Trinity Itself can teach and secure our faith in the Trinity. Let us pray, as we do this day. We shall do well to consider that holy Collect as a safeguard, an antidote against all poison of profane unbelief, to last us through all the long months until the holy seasons begin again.

SERMON xli.

*Tuesday in Trinity Week.*

These are the great and blessed things which Almighty GOD permits us dimly to behold, whenever by devout meditation we are enabled to look in for a moment at the door which His Son has opened for us in Heaven : the LORD of all sitting

on His Throne ; the Holy Blessed and Glorious Trinity, Father, Son, and Holy Ghost : Jesus Christ, the Son of GOD Incarnate, as a Lamb, which had been slain, standing "at His Father's Right Hand to succour all them that suffer for Him ;" and round about Him the chief of His Saints, the first fruits of His redeemed. All this and more He permits and invites us to behold, with our mind's eye, in the times of solemn prayer, and at all times when we are able and willing to give ourselves up to such high and holy thoughts.

SERMON xxxvii.

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**Wednesday in Trinity Week.**

Those glimpses of heavenly glory, which from time to time He shews His faithful ones, whether in Church services, or otherwise, should help to put down the earthly mind, and to encourage the heavenly mind. Endeavour, I beseech you, to use them so : and your reward will indeed be great. Instead of *hearing* only of GOD, how He was seen in visions by the prophets, you will then see Him as He is. You will see Him face to face : and it will be, to all eternity, your glory and your joy !

SERMON xxxviii.

**Thursday in Trinity Week.**

Wherever you are, and whatever you are about, remember, in all dangerous trials especially, that you carry about you, as a holy spell and charm (if we may use such a word), rather let me say, as a saving seal and token of protection from the Lord, the Most Holy Name of the Trinity; the Father, the Son, and the Holy Ghost, into which Name you were baptized. With this, the weakest of us will be strong. You cannot fail if in heart and act you be true to yourself and to GOD.

SERMON xl.

**Friday in Trinity Week.**

The Heavenly Company, are never tired of glorifying the Holy Three in One: and we, for our short life here, why should we think it so hard to *continue* honouring GOD by holy obedience? Why should we be so soon weary of remembering, loving, and serving Him? Let us, this day, make one good resolution: that we will never again give way, knowingly, to sloth, inattention, tediousness of spirit. We will not, by our own consent, neglect our part in the great never-ceasing Anthem.

SERMON xxxviii.



**Saturday in Trinity Week.**

Could *our* eyes but be opened for one moment to see the high company we are in, and the glorious work we are about, when we are praising GOD in His Church, surely it would be harder for us to go back to the miserable contemptible follies which now too easily prevail against us. *We* could not then so lightly pass in a moment from holy things to unholy. *We* should be frightened and ashamed, when the temptation came, to look out for the praise of men, or to favour ourselves in respect of bodily and sensual comfort. The thought would keep fresh in *our* heart, "Am I not a Christian? a companion of Cherubim and Seraphim in glorifying God? How then dare I give myself up to be carried away by such childish unworthy things?"

SERMON xxxviii.

**First Sunday after Trinity.**

Let us firmly believe in this great difference, this gulph fixed between Abraham and the rich man. Let us think of it often, and very seriously. It will keep us greatly against the confusion of this present evil world. And that we may have our portion with the Saints there, let us, as GOD'S Church shall direct and His Providence point out, put

ourselves under the advice and example of those who truly serve Him here.

SERMON iii.

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*Second Monday after Trinity.*

Many and great as the things which our **LORD** requires of us may seem, they are not, you see, too many, nor too great, for the least and simplest among us, if only he will set his heart to the keeping of his Baptismal Vow ; not in his own strength which is nothing, but in the strength of that Good Spirit, Who is all in all.

SERMON ii.

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*Second Tuesday after Trinity.*

You, who by nature are bravest in earthly things, are in the things of **GOD** apt to be most weak and cowardly, shrinking from plain duties, and plunging into mortal sins, because you are afraid of being laughed at, you have not the courage to make yourselves "particular." O let it be so no longer ! Set out at once, and follow your heavenly Joshua. Only be strong, and endure unto the end. Fear **GOD** in earnest, and you need fear none besides.

SERMON iv.

*Second Wednesday after Trinity.*

You cannot change your own heart : but there is One at hand Who can and will change it, if you will in earnest apply to Him. Would you know how to apply to Him ? Look to Joshua's example, and learn how you may be trained to it, and gradually become, by GOD'S help, brave and energetic, *morally* brave.

SERMON iv.

*Second Thursday after Trinity.*

Consider, I beseech you, how great your work is in one sense, in another how easy, how completely within your own power. It is, indeed, the greatest of all works, beyond all outward miracles, to make an unbelieving person faithful, one slothful in heavenly matters diligent, the cowardly virtuous, the ignorant knowing, the self-indulgent strict and temperate. Yet is it, in a very true sense, within the power of every one of us to set effectually about that great change. Take the very next occasion ; the very next temptation that befalls you ; take care that in it you are on GOD'S side, not on the devil's ; and it will help you, perhaps, more than you think of, in all these respects. Only be sincere, be earnest, in that one rule of trying to please our

LORD in all things, who parted with all to do you good ; and all things will turn out good for you in a wonderful manner.

SERMON I.

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*Second Friday after Trinity.*

You know the Creed and the Commandments ; you are sure it is all very good, and you are ready to pledge yourself to keep it ; so far is well ; but it will be much better, in sight both of GOD and man, when it is seen that you are ready also to put yourself out of the way, to endure loss, pain, or inconvenience, for the sake of fulfilling your vow.

SERMON I.

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*Second Saturday after Trinity.*

We may in some measure understand, how the Love of GOD, being truly received into a man's heart, brings with it all other good and holy principles, and makes that possible, nay, easy, which is in itself far beyond all the wisdom and strength of man. The Love of GOD can do this, because it is, in fact, the Spirit of GOD moving our hearts ; and

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how can anything be too hard for the Almighty Spirit of the Most High GOD?

SERMON ii.

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*Second Sunday after Trinity.*

This week we are led on to the history of Deborah and Barak, which, besides being, like Joshua's, a great encouragement to all not to shrink back, nor "mind trifles," as the saying is, in the Cause of Christ and His Church; reminds us also how, all along, we are to take care to go by the rules which He hath set us. We must see to it that all our works be begun, continued, and ended in Christ: that we take Christ crucified, risen, and ascended, yet still present by His Spirit with His Church on earth, along with us in the commencement of all our serious undertakings; refer to Him continually, whilst we are going on; and in the end submit all to His holy will and pleasure, giving Him all the glory of whatever good there may have been done, and taking to ourselves the shame of whatever may have been evil.

SERMON vii.

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*Third Monday after Trinity.*

The *whole* Gospel of Jesus Christ, the *whole* counsel and message of GOD, is not only a kind

and gentle, but it is also a strict, self-denying law. It looks to people's good, not to their satisfaction ; it cares not whether they are pleased or angry, provided the great end be accomplished, of leading them, practically, and in earnest, to care for their souls, and love GOD's truth, and amend their ways accordingly.

SERMON V.

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*Third Tuesday after Trinity.*

If we honour and love His Holy Word, His Sacraments, His Church, and His Ministers as such ; if we make it our daily and hourly endeavour to live in communion with Him according to His own appointed way ; finally, if we take every opportunity of doing what good we can ; if we try, by patience and well-doing to win over those who are not yet altogether brethren in the Faith ; then may we hope that we are in earnest, that we do indeed "love the brethren," and that we have by GOD's grace "passed from death unto life."

SERMON V

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*Third Wednesday after Trinity.*

When you know, at the bottom of your heart, that such and such a course of behaviour is wrong do

not allow yourself to indulge in any kind of longing imagination concerning it: wondering what sort of thing it may be: what satisfactions it may bring with it: wishing it were not forbidden by the Almighty: and inquiring and calculating how far one may go towards it and yet be pardoned. All such are most dangerous thoughts; they are fiery darts of the devil, which must be quenched at once; for if we allow them to kindle on us, it will too likely prove a fire that will never go out.

SERMON vi.

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*Third Thursday after Trinity.*

The way not to let one's "heart envy sinners" is, to keep up a regular, habitual, serious sense that GOD is here, the Great and good GOD; to turn towards Him instinctively in all temptations, as children in trouble run for shelter to their parents. In order to be able to do this, we must force ourselves to recollect very often that He is present; as truly so at all other times, as when we are on our knees in prayer.

SERMON vi.

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*Third Friday after Trinity.*

What is there in a bad word, that young Christians should take pride and pleasure in learning it

of those who are a little older? Are there not in GOD'S creation abundance of pure and innocent enjoyments for young and old, that they must needs go out of their way to amuse themselves with learning wickedness? But we are so inconceivably weak, that we are almost sure to forget these things, and begin to wish ourselves like the wicked, if we willingly abide in their company. Watch and pray against this temptation especially : if you do so, depend on it, your good LORD will not leave you alone.

SERMON vi.

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*Third Saturday after Trinity.*

We should never undertake any work which we dare not beg GOD to prosper. We should go no where, set about nothing, without taking GOD along with us. GOD will not be with us, except we be careful, at setting out, not to enter on any way which He has forbidden, and all along to resort to Him by prayer. See then, in any thing which you are invited to undertake, that it be such as neither to lead you to mischief, nor to keep you from prayer. Let us see to it, that when our LORD and Master and Owner, He who bought us at so dear a Price to be His own : when He sets a task



we should at once devote ourselves to it, just because it is He who sets it.

SERMON vii.

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*Third Sunday after Trinity.*

As a poor woman values highly each separate coin in her little stock, because it is what must buy the children's daily bread and supply the wants of the house, so our gracious Saviour sets very great store by every single soul of man, rich and poor, great and small, because it is that which He came to save, and for which He laid down His life. Each one of them is a coin of His ; for it is stamped with His Image, and marked with His Name. Our souls are all stamped with Christ's Image, for we are new-born in Holy Baptism after the Image of Him who created us.

SERMON ix.

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*Fourth Monday after Trinity.*

How can we ever take pains enough, watch and labour earnestly enough, persevere patiently enough in finding those who have lost themselves, or at least in praying that others may find them? Especially in our own families. There may be

men and women who have lost out of their households infinitely more than one among so many pieces of silver. Let such learn here what GOD would have them do. They are not to give up the matter in despair : GOD forbid ! but by the light of GOD's grace to do their very best, with prayer and supplication, to recall their wandering and outcasts to a better mind.

SERMON ix.

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*Fourth Tuesday after Trinity.*

You are not alone in the world. Christ's Body everywhere, in its distressed members, feels for you and with you. They all fear and grieve in your fear and grief : all rejoice with you when the Almighty grants you relief. Therefore be of good courage : that which is the portion of all GOD's Saints and servants ought not to seem hard to you. It is what He gives to those whom He loves best.

SERMON viii.

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*Fourth Wednesday after Trinity.*

To be afflicted is a mark of Christian Brotherhood : it is a token that we belong to GOD's family. It is a touch of the Cross, bitter in itself, but sweet

as being Christ's own mark, a portion of Christ's own burthen. To draw back from it with any sort of cowardice or impatience, is an unbrotherly thing, and shows want of family affection.

SERMON viii.

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*Fourth Thursday after Trinity.*

If we will strive to meet our simple and lowly trials, and to work out our humble tasks, in the same pure self-denying spirit in which the martyrs suffered exile and martyrdom. When for Christ's sake, you put up with rude words, with cross and sullen looks, with indifferent and scanty food, you are in earnest following those saints, although, it be, very far off. When you go out of your way, when you put yourself to inconvenience, in mind, body, or estate, to do a kind action to a fellow Christian, you are in the way to a great blessing ; for you are practising, so far, the mind that was in Christ Jesus, and caused Him to become Incarnate for us.

SERMON viii.

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*Fourth Friday after Trinity.*

Of all hindrances to prayer, there is nothing like a heart, set upon worldly things : and this, after all,

is our great distress in our devotions. We do not lift up our hearts, as we ought, to Him Who heareth prayer, because they are unhappily drawn down to mere ordinary satisfactions: it is well, if they incline not to wicked objects, which we dare not pray for. See then, what a merciful help is provided for us, what a consolation and stay to our poor, frail, wandering spirits, in that we are permitted to come before GOD with something far less than a real, attentive prayer. There is hope for us, if we can but say with truth that we have "a hearty desire to pray," that we *would* pray if we *could*. A hearty desire to pray is such a gift as He only can give, Who knows and rules the heart.

SERMON X.

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*Fourth Saturday after Trinity.*

Give ear to the whispers of your own heart and conscience ; for indeed they are the breathings of GOD'S blessed Spirit, when they silently reprove you for your sad imperfections in prayer. Attend to them ; and wish at least, and keep on wishing, that your devotions may improve. What is desiring to pray but desiring to be with GOD ? And who ever desired that, in earnest and perseveringly, and failed to obtain his desire ? Not one.

SERMON X.

*Fourth Sunday after Trinity.*

The 'motes' are the lesser faults and sins of infirmity, to which even the best Christians are subject. Such are occasional bursts or acts of anger, fretfulness or sloth, idle words, hasty censuring of others, or whatever other faults even a good man may be overtaken in, though he earnestly struggle against all sin, and permit not any to get the dominion over him. These are the 'motes'; blemishes, indeed, but neither large nor lasting enough to obscure a Christian man's inward sight, his power of knowing right and wrong; although the least one of them, wilfully indulged and allowed to gather others to it, will grow into a beam, a serious mischief, such as will darken and pervert our heart and mind. 'Beams' are the presumptuous habitual sins, when people wilfully go on with something which their conscience reproves them for; when they resist good advice or the motions of the Holy Spirit within them.

SERMON xii.

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*Fifth Monday after Trinity.*

There is a tendency in all men to think much of the mere infirmities of their neighbours, and very little of serious faults in themselves. Every hour

as we go on through the world, we shall see faults greater or less, motes or beams in the eyes of such as are with us : and the sight will do us harm, if we be not severe in forcing ourselves to be moved by it to the remembrance of our own faults, and of Him Who dwells in us to help us in triumphing over them. But let us keep Him always before us, and humble ourselves always before Him : so shall no wickedness of man shake our faith or do us harm.

SERMON xii.

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*Fifth Tuesday after Trinity.*

Listen to our LORD'S parable, wherein He speaks to you, "strive to enter in at the straight gate : " *strive*, take a great deal of pains : strain yourself to the very utmost, if need be. Be in an agony, as our LORD Himself, try all, endure all, put forth all your strength and patience : let nothing daunt, or tire, or disgust you : if by any means you may be found at last within the narrow gate, moving along the right way.

SERMON xii.

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*Fifth Wednesday after Trinity.*

May the LORD keep us from the sin and the danger of depending on outward Sacraments hastily

received, on Scriptures heard with the mere outward ears, on Churches attended or prayers said for mere form and custom's sake, or on mere inward feeling and fancies, not steadily bringing forth the fruit of good works! The LORD direct our hearts to Christ crucified as our only Hope, and to holy obedience for Christ's sake as the only way of keeping hold of Christ.

SERMON xiii.

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*Fifth Thursday after Trinity.*

How careful ought we to be of the beginnings. With what resolute and watchful severity ought a Christian youth to put down the first impure thought, to silence the first untrue word, to withdraw from the first tempting touch of that which belongs to his neighbour! since in giving way he is entering on a path, along which, bye-and-bye, he will find or fancy it impossible to return; nay, and it will be impossible, without GOD'S special grace.

SERMON xi.

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*Fifth Friday after Trinity.*

Surely we have most of us too much to answer for, and our LORD might most justly and reasonably

cast us off, if He would, for ever, as people who have broken His Baptismal Covenant, and have no longer any claim to be reckoned among His own. But He has not done so ; therefore in any case we must not cast ourselves away. We may not, we must not go on in any kind of sin, under pretence of its being too late to cure ourselves of *that* ill habit at least.

SERMON xi.

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*Fifth Saturday after Trinity.*

Repent in good earnest ; overcome your wilful sin by those remedies which the Holy Gospel ordains ; obtain of the Almighty the casting out of the evil spirit of pride or lust, or whatever it be, which possesses you, and you will bye-and-bye receive a blessing more than you can understand, in your endeavours to amend others. While your inward sight is darkened by any one wilful and indulged sin, all that you do in GOD'S cause is of course confused, doubtful, unsteady : what you do right, you do as it were by chance, like a person feeling his way in the dark. But in proportion as you improve in the true fear of GOD, and in obedience to His Holy Laws, you will be guided more and more certainly in what you do for His sake.

SERMON xii.



*Fifth Sunday after Trinity.*

It would appear as if the lessons of our Church for the Sundays at this time of year were selected with a view to help us to understand and imitate David, first by comparison with his opposite, Saul, and afterwards by setting forth his own character, as he shewed it in the fight with Goliath.

SERMON xv.

*Sixth Monday after Trinity.*

May Almighty GOD, Who knows our hearts, enable us all, without delay, to amend what is wrong in our dependence on other men's opinions: may He keep alive in our minds such a thought of His Fearful Presence, as may render us, in comparison, indifferent what our fellow-mortals say and think of us: may the Last Great Day be ever uppermost in our hopes and fears, that we may never be afraid or ashamed to do right for GOD's sake.

SERMON xiv.

*Sixth Tuesday after Trinity.*

It will be a good sign of a Christian's zeal being simple and sincere, if he be not anxious to invent

ways of his own, but rather do all by the ways GOD has appointed in His Church, and when these seem to fail, leave Him to do the rest.

SERMON xv.

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*Sixth Wednesday after Trinity.*

How is it that people, who have long gone on in habits of sin, especially in sins of omission, leaving undone what ought to be done, how is it that such persons make themselves easy, without amending what they know to be so very wrong? They have not so much steady and active confidence in GOD, as to venture upon what He will approve, without fearing or caring for the laughter of fools. Our good actions are less good than they ought to be, and would be, from our having an eye to the praise of men when we ought to be thinking of GOD. We are too much pleased by flattery, too much annoyed by ignorant and unjust censure.

SERMON xiv.

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*Sixth Thursday after Trinity.*

The courage of young David, may teach us the temper, in which Christ would have His servants enter on their warfare with sin, especially in evil

and dangerous times. He would not have them too exact in requiring to see their way clearly, and to have the use of all His ordinances made out to their satisfaction. He would have them take part with Him and His Church boldly, yet humbly, making trial of the things which are not yet seen. He would have them, as He Himself said, like little children, without fear, because they are wholly resigned to their parents' will.

SERMON XV.

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*Sixth Friday after Trinity.*

What an awful thing is prayer, when you regard it in this light, that it is coming into the immediate Presence of the great GOD of heaven and earth, Who is either pleased or angry with us beforehand, according as we have been behaving. This very morning, for instance, each of us, I suppose, said his prayers. Did we seriously think what we were about at that moment? did we seem to ourselves to perceive the Awful Eye, steadily looking down into our hearts? Whether we thought of it or no, GOD'S Eye was surely turned towards us, when we said our prayers this morning, either in approbation or in displeasure. So it was this morning, so it

will be again to-night, so again to-morrow morning, and so continually every morning and evening, until we have uttered our last prayer in this world. Think what a sum of good or evil we are thus heaping up for our own souls ; what a blessing or a curse must follow upon the Eye of the Almighty being turned towards us so many times in favour or in anger !

SERMON xvi.

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*Sixth Saturday after Trinity.*

Be it one of our prayers, that He that is in us, Christ's Holy and Glorious Spirit, would grant us this presence of mind, to recollect before Whom and of Whom we speak, when we speak of GOD and Christ, of faith and religion, that we may not be thrown off our guard either by danger or anger or any other surprise, but rather, by His grace, quench those fiery darts of the devil, and turn them into means of spiritual refreshment, making the ill-talk of others an occasion of most secret prayer, and upon every temptation to irreverence endeavouring to fall down, in heart, more humbly before our GOD.

SERMON xvii.

*Sixth Sunday after Trinity.*

The Church, in her Collect for this week, turns our attention to that greatest grace of Love. She puts us in mind of the good things in Heaven, which pass man's understanding, and of the certain and most serious truth, that GOD hath prepared them for none but those who love Him. She teaches us to pray that He would pour His Love into our hearts, such Love, as according to His unspeakable mercy, may qualify us to obtain those infinite and eternal blessings.

SERMON XXI.

*Seventh Monday after Trinity.*

O let us, one and all, wake up ere it be too late. Let us open our eyes and our ears to the great things which GOD hath done for us, to His awful and loving words, which are sounding around us. Let us at least give our attention to the words which we ourselves say daily, to the LORD'S Prayer and the Belief. We cannot do so without feelings in our hearts that we ought to love GOD above all things. Must we not desire so to love Him? Would we not wish to do so? Then let us beseech Him earnestly to pour that love into our hearts. Let us strive, and ask His help, to turn from all

mean and shameful ways, such as now lead us astray from Him. Once let us have learned so to love Him, as to desire His blessed Presence continually, and all will be well with us, both in time and in Eternity.

SERMON XX.

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*Seventh Tuesday after Trinity.*

Let us consider and turn it well in our minds, what a mercy is prepared by the Almighty for them that love Him, that they shall see their Redeemer face to face : shall see His Divine Countenance turned towards them, not in anger, not in sorrow, not in grief for the hardness of their hearts, but in entire unspeakable love, approbation and satisfaction.

SERMON XX.

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*Seventh Wednesday after Trinity.*

This is our part, by prayer beforehand, and endeavour at the time, in all things, little and great, not to please ourselves, but our Saviour, and our brethren for our Saviour's sake. This must be our way of working with the Holy Spirit. If we thus strive to empty our hearts of selfishness, He will come down and fill them with His Heavenly love.

Quietly, soberly, gradually, yet most effectually, He will turn our whole life into a school of divine charity. Thus, living and dying in love, we shall never die, but live in Christ for ever. Every moment either brings us nearer to this, or takes us farther from it, according as we spend that moment in pleasing ourselves or in pleasing GOD.

SERMON XXI.

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*Seventh Thursday after Trinity.*

If we love GOD, of course we desire to be with Him : we feed upon the blessed hope which He has given us, of seeing Him one day face to face, and never, never being parted from Him. How many of us can truly say that so it is with us in regard of our GOD and Saviour ? that our first and best thoughts are of Him ? that we study to be with Him all the day long ? that we are never so happy as when we feel that we are in some manner drawing near Him ?

SERMON XX.

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*Seventh Friday after Trinity.*

You must think much and often of your sins, if you would have true and solid comfort in thinking of the Cross of Christ. By such grave thoughts of

ourselves, we keep up a continual recollection of GOD'S Presence ; which to a helpless being, wanting support every moment, must be the greatest of all consolations.

SERMON xix.

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*Seventh Saturday after Trinity.*

Do you sadly and earnestly endeavour to know the plague of your own heart, not only by general acknowledgements, or even occasional passionate feelings, but by a sober and humble consciousness of your own particular faults and negligences? Thus GOD'S Holy Spirit will accomplish for you, gradually, that great work, far above human power, of making your hardened and seared conscience young, tender, and active again. And thus, what is above all, daily knowing more of yourself, more of your sins, you will be daily brought nearer and nearer to Him Who alone can save sinners, taught to rely altogether on Him, and made to partake more and more of the pardon and holiness which is only to be found by the Cross.

SERMON xviii.

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*Seventh Sunday after Trinity.*

Whether He see fit to spare or smite us, let us take everything as a call to repentance. Let us



think, Perhaps even now the Angel is standing over us, as in David's sight he stood over Jerusalem, with his sword drawn in his hand. What we should wish to have done, could we so behold him, *that* let us now do, and we shall be safe.

SERMON xxii.

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*Eighth Monday after Trinity.*

In the Collect for this week we beseech GOD to graft in our hearts the love of His Name. Why is it called grafting? Because the love of GOD's Name will not grow of itself in our hearts. It is too precious a fruit: it must be brought in and added unto us. But we have His sure promise, that we shall not seek for it, and ask it, in vain. Pray earnestly, pray again and again, pray day and night, for this one thing: that you and those you love may be true lovers of GOD's Name.

SERMON xxiii.

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*Eighth Tuesday after Trinity.*

Think of the prayers we say, night and morning: if we loved GOD's Name, we should surely try to take pleasure in them: if they are a mere task

and a weariness, it must be because we love something else better, and long to have done with our prayers, and to be employed about that other thing. Or let a man recollect how he behaves himself at his meals: does he say any grace, and if he does, is it any better than a mere form? And is he strictly temperate, as knowing that he must give account? And when you are at your work, do you work for GOD'S sake, with a hearty good will: no repining, no covetous thoughts?

•SERMON xxiii.

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**Eighth Wednesday after Trinity.**

He took the seven loaves, and *blessed*, and brake, and distributed. Afterwards, when the few small fishes were brought forward, He *blessed*, and commanded to set them also before them. Nothing would He give them without His blessing. Surely we must be very dull, if we do not learn hereby to ask GOD'S blessing on all our meals, all our pursuits, all our undertakings, whether for the good of others or for our own. If His blessing be not upon it, how can it do us good? And if even the great LORD and Creator did not account what He gave His people sufficiently sanctified by His touch, but used also His word and prayer, why should we

think much to say grace devoutly before and after all our principal meals?

SERMON xxiv.

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*Eighth Thursday after Trinity.*

If you cannot at once force your hearts truly to love either your GOD or your neighbours, yet go on doing your duty, and praying: the warm, affectionate feeling of love will come after, in GOD's good time. Persevere in looking towards Christ and trying to please Him, though it be with a dull and heavy heart. That heaviness, for aught you know, may be the penance which He has ordained, to help effectually towards your final forgiveness.

SERMON xxiii.

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*Eighth Friday after Trinity.*

What if any one have come to the Holy Sacrament unworthily, in wilful and known sin? It is as if he had taken what our LORD gave him of the seven loaves and had cast it down, or trampled on it, or made any other rude, profane, insolent use of it. What if any have come and eaten, and yet, though he tried to come worthily, have not found the comfort he wished for? have not seemed to

himself to taste the blessing? He must not be cast down, but must still depend upon that love, which kept the people waiting three days, only in order to feed them more effectually at last. Only do not forsake the feast ; wait on Him in patience and confidence, and see if He do not, according to the prayer which He hath taught you, give you this day your daily bread, the bread both of your souls and bodies, this day and all the days of your life.

SERMON xxiv.

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*Eighth Saturday after Trinity.*

O let us beware of judging others as if we were better than they : let us rather turn our eyes inwards, and consider how much we have added in dark and secret ways perhaps, yet too surely, we now perceive that we have added to the heap of guiltiness which is drawing down GOD'S judgements on our country.

SERMON xxii.

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*Eighth Sunday after Trinity.*

Love belongs to the Gospel and Kingdom of GOD ; fear, to the condition of men apart from

that Gospel, and outside that Kingdom. Which of the two, most helps you in your duty? Surely there is nothing like love, to help us in keeping the Commandments: surely it is much easier to obey a father than a master; to give up our own will to one whom we love, than to one whom we only fear.

SERMON XXV.

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*Fifth Monday after Trinity.*

It will help and cheer us all, if we think much of GOD as of our Heavenly Father, and submit ourselves wholly to His Will, for the short while that He is to be still out of our sight. It will purify and exalt all our joys, will sweeten and assure all our hopes, will cherish in us that reverential love, whereby, more than anything else, we may be trained up and prepared to do service before Him in heaven.

SERMON XXV.

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*Fifth Tuesday after Trinity.*

What is the real truth about heaven, witnessed from beginning to end in the Holy Book of Him Who came down from heaven? Surely it is this:

that He Who hath prepared heaven for us will also to prepare us for heaven by a certain course of education and discipline, which He means to be going on the whole time we are in His earthly kingdom, the whole time from our Baptism to our death.

SERMON xxi.

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*Fifth Wednesday after Trinity.*

You know it yourselves, we all know it too well by our own sad experiences, how often GOD Himself, by the secret whisperings of our conscience, reminds us of this or that commandment which we are breaking ; and we put it by for the present, with a blind notion, that for us at the moment the commandment is too hard to be kept : we will repent, we will amend, bye-and-bye, when He gives us more grace, but for the present we will let it alone.

SERMON xxv.

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*Fifth Thursday after Trinity.*

Our Communion days were meant, in GOD's mercy, to be so many steps towards heaven ; if

neglected or wrongly employed, who would not tremble to think which way they take us? We may be quite sure that GOD'S all-seeing Eye, which is ever over the righteous, is so most particularly when they bring their most solemn sacrifice into His nearest Presence ; the memorial of the Crucified Son before the Throne of the Eternal Father. And His Ear, which is open to all good prayers, is more especially open to the Intercession of His whole Church, offered up with His Body and Blood, for all believers and in the name of all.

SERMON xvi.

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*Fifth Friday after Trinity.*

All the true love that is in any of GOD'S servants, whether here in the place of preparation, or there in the place of perfection, all is of GOD, and returns to GOD ; we could not bestow it on ourselves, we may not pretend to keep it for ourselves. We could not of ourselves have lit up the fire of holy love in our hearts : but too surely we may quench it of ourselves, or reject the merciful Hand which would light it for us. We cannot, we never could, save ourselves, but we may ruin ourselves if we will.

SERMON xxi.

*Fifth Saturday after Trinity.*

You know that there is a power in love to make hard things easy. And so among dutiful obedient Christians ; their true love of GOD as their Father, enables them to overcome the keenest temptations, to mortify the deeds of the body, to grow continually more obedient and dutiful. This true love, this content and joy in the LORD on our part, and this merciful acceptance of us on His part, will never come to an end ; it will by His blessing grow up along with us, and come in time to be part of our very being ; it will continue with us in heaven ; it will be in a manner Heaven to us.

SERMON xxv.

*Fifth Sunday after Trinity.*

Christ's merciful purpose in teaching us will be accomplished if we will begin this day, and go on every day of our lives, to use everything as being not our own, but His ; and if we will every night on our knees give an account to Him of our stewardship for that day : certain as we are that the time must soon come when we shall be no longer stewards.

SERMON xxvi.



*Tenth Monday after Trinity.*

Our time, our money, all that we call ours, is in reality His time and money, to Whom we ourselves belong. To Him we must account for all ; for the moments which make up our life, the farthings which make up our property, the looks, and chance words, and ordinary thoughts and actions, which make up our daily life and conversation. None of them have passed away for ever : they will one day surely find us out. May it please Him that it be for good and not for evil : for pardon and not for eternal condemnation !

SERMON xxvii.

*Tenth Tuesday after Trinity.*

In the Scripture accounts of the Last Day the wicked are commonly represented as taken by surprise : as though even to the last moment they had gone on thinking they stood. May the fear of that moment awaken us in time to do this much at least : in the purpose of our heart to give ourselves up, once for all, body and soul, to serve Him Who gave Himself entirely for us. GOD give us grace to renew this holy purpose every time we say our prayers ; to keep it steadily in our minds, whatever we do : then, although perhaps we may always be

more or less in doubt whether we stand, yet we may have the comfortable hope, that He is on our right hand, and we shall not finally fall.

SERMON xxviii.

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*Tenth Wednesday after Trinity.*

Think it not hard to go on all your time fearing and trembling. It will make you cling closer to your Saviour; and that which keeps us nearest to Him is surely the most comfortable as well as the safest way. Be not too gay, nor yet at all desponding; fear and tremble, but still work cheerfully on, and then as your day, so will your strength be; your trials inward and outward may be heavy, but He will somehow bring you through: by that good will and pleasure of His, which caused Him to be born and die for you.

SERMON xxx.

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*Tenth Thursday after Trinity.*

We can hardly set ourselves a better rule than this: to try in earnest to make all praise a real punishment and vexation to us: and this will be, if we get into a way of recollecting, whenever we are praised, some one or more of the worst things we have ever done, and what we would least like our

friends to know of. Who knows how much good such an exercise of repentance might do, not only *as* repentance, but also as a safeguard against the great danger of thinking oneself good because one is praised and thought well of?

SERMON xxviii.

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*Tenth Friday after Trinity.*

You cannot do anything that is good without Him, but by Him, if you desire it, you shall be enabled to live according to His will. Only wish in earnest to be good, do not merely profess to wish it: do not merely sigh now and then over your own sad condition, and look wistfully at others whom you suppose to be better, and say, Would to GOD you were like them: but wish and pray to be so. He Who gives you the first faint wish, will strengthen and enlarge the same into a settled good purpose of heart, if only you will encourage it. But let it all be with fear and trembling.

SERMON xxx.

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*Tenth Saturday after Trinity.*

What we seem to have here is neither real in itself, nor are we the real owners of it. So far as it

is good, it is but the shadow of something better, and we are only intrusted with it for a time, for a little while. We are GOD'S stewards, and shall soon be called to give an account to the Great Master of the family.

SERMON xxvi.

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*Tenth Sunday after Trinity.*

All of us, alas ! have sins to repent of : all of us have great need to turn to GOD more entirely than we have done ; all of us have something to spare for works of mercy, although to many what they can spare seems very little ; all of us, therefore, are nearly concerned in the history of Elijah and the poor widow, which the Church sets before us to-day. Elijah is sent for refuge and maintenance not to any of GOD's own people, but to one of the Gentiles who know not GOD. Our merciful King in Heaven sees afar off, sees deeply into men's hearts, sees where there is the least spark of goodness, the least will in persons to deny themselves for His sake ; He does not overlook such good beginnings, which are indeed His own gracious gift, but in ways of His own, when it seems most unlikely, He manages and contrives to bring them to good effect.

SERMON xxxv.

*Eleventh Monday after Trinity.*

Young people refuse to be taught ; week after week, month after month, year after year, the Church by her ministers invites them to submit to discipline, to come obediently and reverently, both to be instructed and ordered by the minister, until such time as they can answer with understanding all the questions in the Church Catechism, and then she offers them the unspeakable gift, the blessing of the Holy Spirit in Confirmation ; and, to crown all, most lovingly invites them to the Blessed and Holy Sacrament of the Body and Blood of Christ. How many persevere in good ways when they have begun ? This, surely, is very like our Saviour's offering to gather, and Jerusalem refusing. And if it goes on so, what can we look for but desolation ?

SERMON xxxi.

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*Eleventh Tuesday after Trinity.*

In one sense, the whole period of the Gospel, the whole time of Christ's Presence in the Christian Church, is a time of His visitation, for He is among us continually, as in other ways, so most especially and most graciously by His Body and Blood in Holy Communion. Certainly since Christ is always with His Church by His Real Presence in the

Blessed Sacrament, the whole time of the Church's abode on earth may be truly called a time of her visitation, and sorrowful indeed it is, that so few should know it, so few think earnestly of it, so few draw near with faith to receive Him so offering Himself.

SERMON xxxi.

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*Eleventh Wednesday after Trinity.*

*This* may well surprise us, that the Great, Everlasting, Almighty GOD should be subject to disappointment and trouble. Yet so undoubtedly it was. He hath mercifully set His heart upon one thing, *i.e.* to save souls: and thousands and millions of souls refuse to be saved. Surely then we ought not to mind our own little disturbances and disappointments so much as we are apt to do, seeing that our LORD Himself is, and always has been, in a certain way disappointed.

SERMON xxxiii.

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*Eleventh Thursday after Trinity.*

Be sure, though you be ever so ignorant, and outwardly ever so far from GOD, yet He has His Eye upon you: He is waiting to do you good; if

you look after His messengers, they will come to you ; before long, He will invite you to do some kind and charitable act, which will cost you something, or put you out of your way ; be sure you do it as thankfully as you can for His sake : for is it not an unspeakable honour and favour, that so many others should be passed over, and you chosen to wait on your LORD in that way ?

SERMON xxxv.

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*Eleventh Friday after Trinity.*

Our LORD is watching close at hand over the several Churches which together make up what we call the Church of England. He is near to them and beholds them, to see if they be walking worthily of the many special privileges wherewith He hath graciously blessed them—His Word in their own language, His Sacraments duly administered, the holy Creeds of His ancient Church acknowledged as the rule of our faith. He is watching to see whether with these blessings we of the English Church are, in general, as believing, as reverent, as dutiful, as pure, as much afraid of self-will and self-sufficiency as our brethren of other Churches, who by GOD'S providence are permitted to grow up among difficulties which we hardly know of.

He is watching whether in our several stations we are really making the most of the help He has given us. From heaven our LORD is surveying each *family*, every household of every rank, all are under His inspection from morning to night, and from year's end to year's end. He knows how many go to Church from every house, and how often, and why they stay away, who are absent, and how they behave, what prayers are said, what conversation kept up, what company allowed or encouraged, and most especially He marks what sort of care parents take of the souls of their children, and masters and employers of the souls of those who are under them. Deeply does He care for us all, and for every one belonging to us.

SERMON xxxiv.

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*Eleventh Saturday after Trinity.*

O depend upon it, there is nothing more fearful than a sinner's going on, easy and contented in his mind, while the LORD is visiting him, drawing near him either in judgement or in mercy. O use yourselves early to take notice of His dealings with you: it is as much as your souls are worth, that you do so.

SERMON xxxv.



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*Eleventh Sunday after Trinity.*

This week the Church instructs us to pray for a more than ordinary measure of holiness. I wish that we all, who use the Church Prayer-Book, should remember that the Collects are appointed to be used not on the Sundays only, but on every day in the week. Those who cannot use them in Church, may yet obtain a great blessing by saying them regularly with their daily prayers in private. If we all did so with all our hearts, we should know, by GOD'S blessing how to pray, far better than we now do. For instance, this week, we should be practised in asking of Him a more than ordinary measure of holiness. We beg that we may have grace "to run the way of His Commandments:" it does not say to walk but to run.

SERMON *xl.*

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*Twelfth Monday after Trinity.*

God promises to enlarge your heart, if being enlarged you are minded to devote it to Him. O that we would practise ourselves, and pray, to have faith in these sayings, and to receive them in earnest. Our life would, by degrees, come (though we should not know it ourselves) to be like the doings of saints on earth, and we ourselves made

ready to live with the angels in heaven : whose joy is, that they fulfil *all* His Commandments, and hearken unto the voice of *every one* of His words.

SERMON xl.

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*Twelfth Tuesday after Trinity.*

When the devil whispers to our hearts, "You have done well, and now you are praying well," let us presently think on some of our worst sins, and having so driven away the bad thought, let us go on with our prayers again. Let us offer Christ's prayer to Him continually, as something too good for us ever entirely to understand : and that our blind devotion at night and morning may prosper, let us try to live, by His grace, in blind humility and obedience all day long.

SERMON xxxix.

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*Twelfth Wednesday after Trinity.*

It may do us much good to consider sometimes very seriously, that such as men are, such they come to their prayers. What I mean is this. We go into a Church, we see a number of persons come together : outwardly, and in the sight of men, all are engaged in the same service ; they kneel, they

stand up, they say psalms and prayers all together ; but in the sight of GOD each one fills his own separate place, has his own inward look and air and features. GOD reads what is within, and sees that although one says the same words and uses the same postures as another, yet no two of their hearts and minds are exactly alike.

SERMON xxxix.

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*Twelfth Thursday after Trinity.*

Oh ! with all your hearts pray to your Saviour that you may never be tempted to think little of any sin, because you find it so very common.

SERMON xxxvi.

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*Twelfth Friday after Trinity.*

Oh, see to it, you whose hearts are in comparison at liberty, as having been, by GOD'S mercy, already delivered, or as having never been in chains, since your Baptism, to deadly sin, see to it that you walk answerably to this great, this unspeakable mercy, by really running the way of His Commandments. Lose no more time. Put forth all your strength. Do not be looking about you. And do not fear that in thus binding yourselves to His service you will

be incurring a heavy burden too heavy for you to bear. No: His service is perfect freedom; His chains are the bonds of love.

SERMON xl.

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*Twelfth Saturday after Trinity.*

Through whatever human hands it may please GOD to dispense our instruction, there will be always something to remind us of the awful moments when our heavenly life began, and when it received its chief seals and augmentations; of the holy regenerating font, whereby we were made members of Christ; of the sacred seal of Confirmation, which gave us more and more of the strengthening Spirit; of our first Communion, and of the awful question, whether we are now as worthy to receive those unspeakable gifts as we were then.

SERMON xxxviii.

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*Twelfth Sunday after Trinity.*

There are certain words of the Collect for this day, which it may do us much good to consider thoroughly, and bear in mind. I mean, where we ask GOD to "forgive us those things whereof our

conscience is afraid." The whole Collect, besides being a most beautiful prayer in itself, is also a treasure of instruction concerning prayer; teaching us that He is most ready to hear, far more so than we to pray. Again, it teaches us of His great goodness and bounty: that He is wont to give more than either we desire or deserve. We come to Him in a kind of childish faith, desiring such blessings as our frail, weak hearts can imagine. The very greatness of these blessings may well make us tremble when we kneel down to ask for them: the very abundance of GOD'S mercy, which we pray Him to pour down upon us, may well make our conscience afraid.

SERMON xliv.

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*Thirteenth Monday after Trinity.*

This is turning to the LORD—attentiveness, prayer, obedience, self-denial. If these were all seriously practised, not one but all of them, it may be we should find a great deal more unity of opinion, and the Church would no longer be afflicted with the perplexing sight of persons, to all appearance equally good and holy, differing on great and high points of practical religion.

SERMON xlii.

*Thirteenth Tuesday after Trinity.*

To be heard in prayer, two things are necessary. A man must be a worshipper of GOD, and must do His Will. How is he a worshipper of GOD, if he come not before Him with that deep reverence for GOD, and bitter sense of his own transgression, which will cause him gladly to obey all the rules of the Church, made to help him in obtaining pardon, and, among the rest, this of kneeling in prayer? At the same time let us ever remember that to worship Him, whether on our knees or prostrate before Him, is nothing, except we do His Will. Outward reverence without obedience is nothing: yet is there no full obedience without so much outward reverence, at least, as the Church enjoins, and health and like circumstances allow. Both must be practised, else He hears us not. We must both worship Him, and do His Will: else are we before Him as men who do not pray; and if we do not pray what is to become of us?

SERMON xliiv.

*Thirteenth Wednesday after Trinity.*

Think for a moment, what peace and comfort, even in this present life, would ensue upon warnings being kindly and seriously taken; what sweetness

and good temper such a rule would spread over our daily conversation with each other: how certain we should be to go on from day to day improving in our duties both to GOD and our neighbour. Will any Christian repent him at the hour of death, as having borne warnings too patiently? Or will he think, when the Day of Judgement comes, that it was best to turn away from serious advice, as not prophesying good of him, but evil?

SERMON xli.

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*Thirteenth Thursday after Trinity.*

When a person first begins to think seriously of going to the Holy Communion, as of something which he has to do himself, he may well feel alarmed at the awful work all at once seeming to come upon him: his whole self to be examined, all his sins to be repented of, all that he is and all that he has, to be offered up as a sacrifice of faith and obedience on the Altar of his LORD and Saviour. He must resolve in courageous faith. He must make that venture for Christ's sake, assured that he will not be left alone. He will find by happy experience, that although he had no sufficiency of himself, GOD made him sufficient even for that great thing. But he will not find this all at once; he will still feel his own imperfection, still aim, at each

next following Communion, to receive more worthily than at the last, and still, by GOD'S mercy, his aim and his prayer will be answered. And thus all his life long he will be ever seeking more grace, and ever prove sufficient for it. And so in all other virtues, all other parts of holy living. By renouncing and denying yourself, and seeking always to come nearer to GOD in everything, you will obtain from Him a new and better self, and will be able in the end to do things which in the beginning were very far above you.

SERMON xliii.

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*Thirteenth Friday after Trinity.*

When you are called on to be better Christians, and are reminded, that there is yet one way, the Sacrament of the LORD'S Supper, by which you obtain grace from the LORD ; do you never, like Ahab, reject the advice, with some such unthankful expression as this : " I dread and dislike the LORD'S Supper, because the examination, which ought to go before it, would not prophesy good of me but evil ? " It would shew you, that you are in a bad way ; which is the last thing you want to be told. And yet if it really be so, you must be told it, or lose yourself for ever.

SERMON xli.



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*Thirteenth Saturday after Trinity.*

Will you not pray for help to avoid deadly errors, and in all points of Christian obedience to add the spirit to the letter ; that the Gospel may be to us, as He intended, life and not death ; the Holy Sacrament, salvation and not damnation ; the Sign of the Son of Man, a call to us to rejoice and lift up our heads, not to mourn with the lost tribes of the earth ?

SERMON xlv.

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*Thirteenth Sunday after Trinity.*

Our LORD in the Gospel this day tells a history in which five persons are concerned. First there is a poor man in distress ; secondly, one who passes by and pays no regard at all to him ; thirdly, another who passes by and thinks of him a little, but does him no good at all ; fourthly, the Good Samaritan, who not only notices him, but does for him all that he can, all that the poor man needs ; and fifthly, there is the Host, or keeper of the Inn, to whose care the charitable Samaritan commits the poor traveller. Who is this Good Samaritan but He who came down from Heaven to be our Saviour ? Who is the poor man by the roadside but each one of us miserable sinners ? Who the priest and

Levite but the imperfect helps which GOD ordained for His people for a time in the Old Testament, which could only look at them and pass by, not having power really to deliver them? And thus the way was prepared for Him who not only saw but had compassion, and took us like lost sheep on His shoulders, and brought us to an inn, His Church, His House of Refuge, and is even now taking care of us there. Who, then, is the master of the inn? Those to whom He hath given the care of His Church : all Christians in their measure and place, but most especially Christian ministers.

PART ii., SERMON iii.

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*Fourteenth Monday after Trinity.*

The Collect for this week teaches us to compare Christian obedience to Almighty GOD with the dutiful regard of a faithful servant to his master : calling that obedience *true and laudable service*, and praying that we may so faithfully *serve* Him in this life, that we fail not finally to attain His heavenly promises.

SERMON i.

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*Fourteenth Tuesday after Trinity.*

It does not seem hard to understand the sort of mind which our heavenly Teacher would have us

practise and pray for. It is a very patient as well as a very dutiful mind. It waits GOD's time as constantly as it does GOD's will. It is patient, among other things, as to the full understanding of GOD's Truth. It does not require to be told the reason of everything. It receives the Holy Sacraments with entire faith and devotion, knowing that there is in them far more than our eyes behold, or our hearts can imagine, and not restlessly longing to know exactly what. So, again, as to pleasing ourselves. GOD's true servants will never allow themselves to be led away, as to the manner of obeying Him, by their own fancies and desires. Christ's dutiful servants will therefore always endeavour to be very exact in those duties more especially, which cost them some pain and self-denial; like those first and best, who rejoiced that they were counted worthy to suffer stripes and shame for His Name.

SERMON I.

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*Fourteenth Wednesday after Trinity.*

I wish that you and I and all Christians should regard each one himself as the host, to whom the Good Samaritan brought the poor man, and should order his ways to his poor brethren accordingly. We shall do so, if we will but trust in our LORD the

Great King of heaven, and earth, as we trust in one another on common occasions.

SERMON iii.

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*Fourteenth Thursday after Trinity.*

It will be a great help, if we use ourselves early to be punctual and exact in the particulars of our duty, even though little and trifling in themselves ; if we make good rules, and keep to them, not minding much whether they seem to work well or ill, so long as we are sure they are our duty : and if we cheerfully go on, even in disappointment and seeming uselessness, thus serving GOD continually, making the most of our one talent. Such simple unwearied obedience, not asking questions, but performing duties, this is what He delights to honour ; these are the persons who become as little children, whose only rule is that of simple obedience. To such as these the promises are made ; their service is true and laudable ; they shall not fail finally to attain His heavenly promises.

SERMON i.

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*Fourteenth Friday after Trinity.*

Look at an ignorant unpractised person, when he is forced, as sometimes happens, to try what he can

do in some difficult and dangerous work ; how confused he is, how perplexed, how frightened, how wrongly he puts forth his strength, and after all, for the most part, how miserably he fails ; and judge by that how it will be, when unprepared souls have to meet their GOD, unprepared eyes to look on death and judgement O LORD, before it is too late, open our eyes, that we may see.

SERMON ii.

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*Fourteenth Saturday after Trinity.*

In prayer, in attendance at Church and Sacraments, in the work of our calling, in the care of our time, in weaning ourselves from worldly and bodily delights, we are sorely tempted to contrive how we may get off as easily as we can. The consequence of which, very often, we have too much reason to fear, will be that men will not "get off" at all, but will lose themselves for ever. For our own sake and for Christ's sake, O let us try and pray to have better minds. Let us grudge nothing that we can do or suffer, either for our Saviour or for His members. He that shall walk most courageously by this rule, will surely find at the last that he has been most of all bountiful to himself.

SERMON iii.

*Fourteenth Sunday after Trinity.*

Let us look at the Epistle for this day. There we are warned that in all men, even the regenerate, there are two principles : the flesh lusting against the spirit, and the spirit fighting against the flesh : the one quite contrary to the other : each desiring what the other avoids, and avoiding what it desires ; so that you cannot do the things that ye would. All through all parts of our life, there is more or less of opposition, struggle, agony : nature craving one thing and grace another : nature clinging to earth, grace springing up towards Heaven.

SERMON iv.

*Fifteenth Monday after Trinity.*

One reason, no doubt, why GOD has permitted us to suffer, is to make us humble and resigned. Finding such painful anxieties and agonies encompassing us on every side, we cannot but feel that we have nothing good of our own : we are even forced to lean as children upon Him, Whose will is never to let us go for a single moment, except we force Him. This, no doubt, is part of GOD'S reasons for allowing us to go on in such an imperfect state ; but whatever the reason be, the fact is certain. We know it by the teaching of GOD, we know it by

our own sad experience, day by day and hour by hour, that we cannot do the things that we would.

SERMON IV.

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*Fifteenth Tuesday after Trinity.*

To be led by the Spirit, means, as I said, to suffer the Good Spirit to guide us ; to walk in the Spirit, means that we should be very circumspect, punctual, and exact in making use of His guidance. Now if we would please GOD, it must be exactly so that we order *our* way through the world : all measuring our paces by the same rule, all minding the same thing, all endeavouring to set our feet exactly in the same track ; the track of our LORD Jesus Christ. We are told first, that GOD would have us live by rule ; secondly, that our rule must be that of His Holy Spirit.

SERMON V.

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*Fifteenth Wednesday after Trinity.*

It must be well for us every morning to remember that we have that day a fight to go through, a combat to maintain against such and such a sin, whatever it be which is likely to tempt us most. There is no one thing which more plainly shews

the flesh and Spirit lusting one against another, than our finding it so hard to say our prayers to GOD attentively. We must pray against this evil beforehand: we must consider before we kneel down that it is GOD to Whom we are to speak, and beg of Him not to suffer us to forget Him, till we come to the end of our prayer. And we must examine ourselves after we have prayed, whether we were distracted or no, and whether it was our own fault. And so in all other temptations. No doubt, any sincere person who shall set about trying himself in this way will find enough to make him sorry and ashamed. Day after day, and week after week, and month after month, and year after year, he will end his self-examination with a bitter feeling, that he hardly knows where he is, whether he has not rather gone backwards than forwards. Far better for him so to feel, dreary and sad though it be, than to have his heart lifted up.

SERMON iv.

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*Fifteenth Thursday after Trinity.*

Put your trust in nothing that you can do or suffer; depend, lean, rely on nothing but on Him: night and day think of Him, how infinitely near He is to you, how you are living by His Spirit, and



then He will be sure to help you to walk by His Spirit.

SERMON V.

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*Fiftieth Friday after Trinity.*

Do not think that you are in the way to be an outcast, though the sense of your imperfection lie ever so grievous upon you. But still, while you humble yourself, be bold and steadfast in loving and serving GOD, and in trying to do all your duty. In this way you will turn the vexing and mortifying thought, the gnawing sense of your own imperfection, into an exercise of true contrition : it will do your soul much good.

SERMON IV.

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*Fiftieth Saturday after Trinity.*

They who try to walk regularly by the Spirit find themselves every moment sadly failing and falling short. They rise in the morning, and on their knees bind themselves before GOD to serve Him faithfully that day, and watch against the sin which they know is most apt to tempt them : and, after all, when the night comes, they have to lament on their knees, how often and how inexcusably they have forgotten

their good purpose. And this, day after day, perhaps every day, of a long life. If we try faithfully to bear this, and to do better for love and duty's sake, His Good Spirit will pour more of His Love into our hearts, and *that* will sweeten even a whole life of such disappointment and humiliation. Depend upon it, there is nothing so sweet and so safe as to be continually serving Christ, continually vexing and humbling ourselves that we are not serving Him better. It is the very secret of happiness in this life.

SERMON V.

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*Fifteenth Sunday after Trinity.*

The Sunday lesson continues the history of Hezekiah, and tells us among other tokens of his piety, how in time of trouble he sought the LORD only. We have great reason to believe, that Hezekiah's coming into the temple there to offer his own special prayer, was a thing of which GOD approved, and that He would have us do the like. GOD would have us Christians bring our special and particular prayers at His appointed times into His holy Church. It must be what He approves, for it has always been the way of His saints.

SERMON VII.

*Sixteenth Monday after Trinity.*

When we are seeking GOD in evening prayer, we must think over our own sins as well as His mercies, our sins of the day past, one by one, as near as we can remember them. Tell Him your sins, and you may the more freely tell Him your sorrows. The more particular you are in confessing to Him whatever has been amiss in thought, word, and deed, so much the more confidently may you hope that He will hear and pity you, when you tell Him your troubles and anxieties, those even which to the ear of man might sound little and trifling, many of which, however, He knows, and the sufferers know, to be very real, and greatly to need relief.

SERMON vi.

*Sixteenth Tuesday after Trinity.*

Here is a great encouragement to Christian people to bring their burdens of fear and anguish, their troubles and distresses of every sort, to GOD'S Church and to GOD'S Altar ; to offer them all to Him, as a kind of sacrifice, in union with the one prevailing Sacrifice in which we continually join as often as we come to Holy Communion. There is no consolation, depend upon it, in any trouble of

mind, body, or estate, like that which may be found in laying it humbly and penitently at the Feet of our High Priest, when we by grace are joining in that Holy Commemorative Sacrifice of His own Body and Blood, which He is evermore offering for us in heaven. He will graciously accept and bless our troubles, as He did the troubles of His disciples at that First Communion, when He promised to send the Comforter.

SERMON vi.

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*Sixteenth Wednesday after Trinity.*

The Prayer Book brings before GOD one by one all the principal joys and sorrows of each person's life, and puts words in our mouths, whereby we may offer all as a free and acceptable service. For what is the Baptismal office, so far as the parents are concerned, but a dedication to Him who gave it of that which is most precious in their eyes? What the Confirmation but the young person himself uniting in the same offering of his own soul and body? What is holy Matrimony, but the bringing to Him our best earthly hopes and blessings to be sanctified and made heavenly blessings? Then, because the sick cannot come to Church, order is taken, nevertheless, for their being in some sort partakers of the public Service, in that they may

be prayed for by name; and when they have obtained relief, then thanksgiving is offered for them. The Commination or penitential service, if people would really think of it and carry it out, would assist us wonderfully in bringing our sins, one by one, before GOD: and as to the Burial Service, we all feel how by it the bitterest affliction is soothed by being brought into Church and offered, as it were, to be sanctified by Him Who sent it because He knew how much we needed it.

SERMON vii.

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*Sixteenth Thursday after Trinity.*

Here is the secret of earthly comfort; so to divide our time between prayer and work, that there shall be absolutely no room left for repining fretful thoughts. What poor man could be unhappy and discontented, however sad and forlorn he might sometimes feel, who was careful always to offer up his work before he set about it, by prayer for a blessing, and after he had ended it, by thanksgiving and humble penitence, who also, in those many instances where he could only wish and not work at all, made a rule of turning his wishes into prayers, by seriously remembering that our LORD is witness of them all, and begging Him to grant them for the better, not for the worse?

SERMON viii.

*Sixteenth Friday after Trinity.*

The Litany reckons up almost all sorts of affliction and anxiety, and puts words in our mouth, asking for deliverance from them, whether a man is troubled for his sins, or for the miseries which sin has brought on him, and whatever kind of sin it is, carnal or spiritual, outward or secret ; whatever evil is feared in Church or state, public or private ; whatever blessings we most need, and whatever persons we are most called on to pray for, those who are set over us, those who are in trouble, those who have erred, those who have fallen, or are in danger, the sick, the young children, the orphans, the fatherless, our friends and our enemies, all sorts and conditions of men—when we have joined, truly joined, in the Litany, we have really and truly prayed for all these. Is not this a great privilege, a great treasure put within our reach ?

SERMON vii.

*Sixteenth Saturday after Trinity.*

Here is wisdom, and here is duty, and here before long will be found peace and tranquillity, viz. in turning all our restless thoughts into prayer, even as with prayer we begin and end all our poor imperfect wishes ; offering both prayer and work

humbly and constantly at the Holy Altar Table. Yet a little while and the hour will come for the last prayer, the last work, the last Holy Communion on earth: the LORD our GOD will come, and all His saints with Him, and we shall wonder at the strangeness of His salvation when He shall give us perfect peace for only trying to stay our minds on Him the short time that we were abiding here.

SERMON viii.

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*Sixteenth Sunday after Trinity.*

We shall be chaff and not wheat, the wind will carry us away, if we be not careful to maintain our communion with Jesus Christ, by all holy desires, good counsels, and Church ordinances; and, above all, by strict keeping of the Commandments; and by long, deep, bitter repentance, when they have been broken: and all this, as the yet more perfect and only preparation for the Holy Communion of the Body and Blood of Christ, which is itself the way to be one with Him hereafter for ever.

SERMON xi.

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*Seventeenth Monday after Trinity.*

The sum of all this is, Consider your ways, and the ways of GOD toward you; for he that

considereth, shall by GOD's help turn his curse into a blessing : but he that will not lay things to heart, the best blessing will prove to him a curse.

SERMON xii.

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*Seventeenth Tuesday after Trinity.*

We are one Bread, by our union with Him Who is the Life of our souls ; one because we all have one and the same spiritual Life, from One Head, Jesus Christ, and are meant to be joined together in nearer and closer participation of Him for ever. And of this the Holy Communion is a token and pledge, and the great means also, whereby GOD brings it to pass in this world. The virtue of that holy thing, which the faithful receive in the Sacrament of the LORD's Supper is such, that it kneads, as it were, together, and forms into one loaf, one Body, one Christ, the whole number of Christian people, in all places, and at all times. And of this the Bread which the Priest duly offers on the LORD's holy Altar or table is an emblem.

SERMON xi.

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*Seventeenth Wednesday after Trinity.*

Why is it that we are so miserable, or at best so unquiet, whereas S. Paul in the same or a much



more forlorn condition was so full of content and joy and hope? Surely because we want what he had: the inward witness of our conscience, assuring us that we have in such a measure kept our baptismal vow, as not to have forfeited the Presence of Jesus Christ. When we are entered on such a course as this, our present discomforts will very soon cease to make us discontented. Whatever they may be, we shall learn to take them thankfully, as GOD's appointed way of chastening us here, that He may spare us hereafter. What can a poor person do better, than offer up his wants and cares and sorrows as a kind of sacrifice to Almighty GOD, to be united to that grief which our LORD bore for him on the Cross? If he bear them thankfully for Christ's sake, they make him more like Christ, they bring him nearer to Christ; and so, though sharp in themselves, they will be sweet to him; for that which brings Christ nearer, how can it be other than a joy, to one who at all truly loves Christ?

SERMON ix.

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*Seventeenth Thursday after Trinity.*

Each one of us who has lived any time in the world, might remember special providences, dealings of Almighty GOD with himself, which at the time he was more or less aware of, but neglected

to lay them to heart : turns of fortune, as they are called ; unexpected meetings, escapes, recoveries from sickness, wants supplied, fears relieved, judgments, that seemed impending, mercifully withdrawn, the thing which we greatly feared on the very point of coming upon us, and stayed and turned into comfort we knew not how—which of us, were his life to be written, would not be found to have his portion of such most tender fatherly visitations ? and which of us, alas ! but would need to humble himself for not having rightly laid them to heart ?

SERMON xii.

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*Seventeenth Friday after Trinity.*

Continual pressing care about a worldly task, disturbing prayer, and leaving no leisure for good books. How can one go through such a time and not be the worse for it, without GOD'S special grace ? And how can this be had, but by earnest prayer and Communion ?

SERMON x.

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*Seventeenth Saturday after Trinity.*

There is but one thing that we need be very anxious about, and that, by His grace, depends

entirely on ourselves : namely, where we shall be ourselves found in that great day of ingathering. Look you well to this first, and all other things, doubt it not, shall be added unto you. Neither are we to be cast down, if our trial cost us a good deal of pain and self-denial. If we win the prize at last, all this will seem little to us, or rather it will increase our joy.

SERMON xi.

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*Seventeenth Sunday after Trinity.*

Our attention is drawn to-day to the virtue of humility, by the Church selecting for her Gospel our LORD'S parable about those who chose out the chief rooms. Look which way you will, something meets your eye to remind you that Christ would have you think nothing of yourself ; that all your wisdom, and strength, and glory, from beginning to end, is another's.

SERMON xvi.

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*Eighteenth Monday after Trinity.*

There are certain great secrets of religion, wonders of Almighty GOD and of the world to come, which we are taught indistinctly in the Bible,

and are given to understand that the further knowledge of them is to be the reward of a holy and obedient life : such as the mystery of the Most Holy Trinity, Three Persons in one God. In this as in all other things, we must keep away from both sides of the danger ; we must neither be slothful nor presumptuous : remembering our sins, and feeling unworthy to look into the great things of GOD, we must turn our thoughts rather to thorough exactness in our daily walk with Him ; we must watch, deny, punish ourselves in all our foolish and corrupt ways little and great ; we must refrain our souls, and keep them low, we must fall down and yield ourselves humbly up to GOD's gracious and blessed influences. And then we, without knowing how, shall have our eyes gradually opened to the glories of that other, that unseen world, which is round us on every side, if we did but know it.

SERMON xvi.

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*Eighteenth Tuesday after Trinity.*

Christian people, when they are hearing a Christian sermon from a person whom they know not, or care not to hear, are too apt to be very severe on anything which might appear to sound amiss. We look for faults in the preacher or teacher, instead of accepting the help which GOD

sends us through him to find out our own faults and repent of them. Let people at least understand that in so doing they are no better than the Pharisees: they are just following the example of the bitterest and most hateful enemies of our LORD.

SERMON XV.

*Eighteenth Wednesday after Trinity.*

Regenerating grace comes by Holy Baptism, whereby as infants, being once for all made partakers of the atoning Blood of our Redeemer and sanctified by His Holy Spirit, we need afterwards from time to time only supplies and renewals of the same grace; which supplies and renewals are afforded by laying-on of hands in Confirmation, by continual prayer at home, and in solemn assemblies; by fasting in due season, and, most of all, by the Holy Eucharist. Every one of these duties has something in it outward, as well as inward and spiritual; the body has a part to perform in them, as well as the soul. For even in the most retired private prayer, the very act of "sitting alone and keeping silence" is such as cannot be performed without the body; and, therefore, it is in vain for persons to draw a distinction between outward and spiritual services, as if the latter could be at all

perfect without the other. More especially it is the height of presumption for any one to think of continuing a lively member of Christ's Body, without receiving that which is the very principle of union in that Body, the Flesh and Blood of our LORD in the Holy Eucharist.

SERMON xiv.

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*Eighteenth Thursday after Trinity.*

In one way of looking at it, humbleness might seem as if it ought not to be so hard, it is such plain, common sense. For what, after all, is this great virtue of humbleness, but simply to know the real truth concerning yourself? Now that we are approaching GOD'S Altar well might we fear to come at all, but we dare not stay away; what remains but to come to the lowest place, and if we take that place in earnest there, we shall, of course, take it everywhere else, not outwardly, but in heart. Since we have the highest preferment forced, as it were, upon us, we shall the more humble ourselves where we can. And this will be the happiest as well as the best way; for what is the lowest place in very deed? It is the foot of the Cross. And if it seem hard to flesh and blood, think what it will be and is, to be made much of by

Angels and Saints there, and for its sake rejoice to give up being a favourite with sinful men here.

SERMON xv.

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*Eighteenth Friday after Trinity.*

It seems a simple thing, to attend on the prayers, and kneel before GOD, and sing His praise, and call upon Him in the appointed words, and in the appointed place : yet nothing is more certain, than that every voluntary absence from these solemn assemblies is so far a breach of Christian unity, a neglect and forfeiture of the communion of saints. Consider it as a privilege rather than as a duty.

SERMON xiv.

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*Eighteenth Saturday after Trinity.*

Let us endeavour, each in his station, to serve GOD in His Church as regularly, as punctually, as humbly, as they did : and when we cannot serve Him in His Church, yet to remember the Church at home. We may never see on earth the Church universal of one accord, of one mind ; but we may hope to see in heaven, through the merits of Him Who hath purchased for us every blessing ; through Him, we may hope to see in heaven, that of which even the first and best Church was a faint shadow

and emblem, the unity of the Spirit, kept perfectly in the bond of everlasting peace.

SERMON xiv.

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*Eighteenth Sunday after Trinity.*

Has none of us been apt to harden his heart against our LORD'S reproofs? Has not this very lesson about Jehoiakim, and others like it, come to us year after year, and something within has told us, "You are the men;" and we have made light of the good and godly motions, and have been angry with the kind friends, and have shut up the good books, that put us in mind of our faults; and have turned our backs upon our GOD, as though by not looking towards Him we could hinder Him from seeing us? O let us do so no longer: let us at least not be rude nor be peevish towards those who charitably try to awaken us: we may burn the roll now, or hide our eyes from it: but it will be read in our hearing bye and bye, with all the words in it which we most shrink from now; and if we go on in our profane ways, there will be added unto them many like words. But if we timely repent in earnest, none of them shall be mentioned unto us. There is yet time to do so, but it will very soon be over.

SERMON xvii.



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*Nineteenth Monday after Trinity.*

The people of Christ, from Baptism to death, must be in strife as Christ Himself was. We must be ever in warfare against the bad words, examples, and suggestions of the wicked world, our fellow-sinners all around us. To both we are to oppose "the sword of the Spirit, which is the Word of GOD." We cannot entirely avoid them, but we must pray against them, and when they come we must fight against them.

SERMON xviii.

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*Nineteenth Tuesday after Trinity.*

When we are taking serious pains to know our Bibles better and better, we are arming ourselves with real armour, for a real and very dangerous conflict. Bad thoughts and bad words, evil men and devils, are at hand, and we must meet them: and the commandments and other sayings of our LORD Jesus Christ are the weapons appointed us to meet them with.

SERMON xviii.

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*Nineteenth Wednesday after Trinity.*

How can a Christian be excused who has a Bible and makes no use of it for the correction of

his daily life and driving away the enemies of his soul? Only ask GOD with hearty prayer in the name of our LORD Jesus Christ, and be sure He will grant you this grace.

SERMON xviii.

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*Nineteenth Thursday after Trinity.*

Ask your LORD, seriously and regularly pray to Him in the morning for grace to love Him and one another, and during the day watch and consider in every point of behaviour, How will this suit with the love I owe to my GOD? How with that which is due to my neighbour? and at night recollect yourself for a minute or two whether all your things have been done with charity. Thus you, like your LORD and Master, poor, simple, ignorant as you may be, will be able to put the enemies of your soul to silence, and really to serve and please Him in newness of life.

SERMON xviii.

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*Nineteenth Friday after Trinity.*

In the holy Faith which you have been taught, you must practise a holy and devout obstinacy; not permitting yourself to be moved by the craft

and assaults of the devil or man. He or his wicked agents, the unbelieving books and writings which abound, will say to you, "Why so particular about Sunday?" and you will say, "It is written, Remember to keep it holy:" or he will say, "Why do you go to Church, why not as well serve GOD anywhere else?" and you will say, "I believe in the *Communion* of saints:" or he will say, "Why think so much about Baptism?" and you will say, "I acknowledge one Baptism for the remission of sins." Thus like humble and youthful David, you will overthrow the Goliath of this time, the giant unbelief, with a sling and a stone. The enemy thus resisted will most likely flee from you, and you will be left to serve God in peace. Or if you are still tried and still persevere, the brighter will be your crown in the last day, not yours, but Christ's in you.

SERMON xviii.

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*Nineteenth Saturday after Trinity.*

What if even now there should be something written in GOD's book against us, which at some time His providence specially laid before us, but now it is quite entirely gone out of our minds? How shall we be able to bear it, when that book

shall be opened? O let us be wise in time, and pray GOD to go on bringing our sins to remembrance, that we may repent of them in earnest before we die !

SERMON xvii.

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*Nineteenth Sunday after Trinity.*

Those whom Christ is guiding to true repentance, are learning to love Him as well as hate their sins. They are learning to delight in His presence, to rejoice in the feeling that He ever beholds them, to take pleasure in denying themselves, and putting themselves to inconvenience for Him, as a mother takes pleasure in what she does and endures for her child. To love Christ is to love holiness, purity, meekness, humility, charity ; to hunger and thirst after more of His likeness, in these and in all other respects. Now this is a very great change from the ordinary sinful ways of the world. It is not a matter of course ; it will not come of itself. Some sorts of transgression, it may be, do naturally leave men as they grow older ; the desire of them naturally passes away : but the love of Christ, and the desire of Christian holiness, does not naturally and of course come in its place.

SERMON xix.

*Twentieth Monday after Trinity.*

For a time He seems not to hear: but persevere; be earnest, be patient; lay aside all incumbrances, press on towards Him in spite of all difficulties; be not hindered by false shame, nor by the fear of what people will say, but come to Church, come to Holy Communion, and pray there in your heart for your friends, and see if He pour you not out a great blessing. There is but one thing that can hinder it: unworthiness either in yourselves or in those for whom you pray. You fear this, and well you may: but let it not slacken you in your prayers for them; only take care to pray in earnest for yourself too, and watch your own behaviour in every part of it, and try to make it agree with your prayers.

SERMON *xxi.**Twentieth Tuesday after Trinity.*

Many might think this a poor, dreary, miserable life; to be always inwardly vexed and displeased with one's self, always drawing back, more or less, from innocent indulgences which we should naturally desire. Think of it only so, and it may seem intolerable: but try it in earnest for your soul's good, with earnest prayer, and you will find it the true way of peace. He Who commands it,

will not only enable you to bear it, but will make it sweet and delightful.

SERMON XX.

*Twentieth Wednesday after Trinity.*

Turn your souls and bodies away from your sins, and your sinful pleasures, towards Jesus Christ crucified for you, with a sincere desire to love and please Him; and He will presently begin to grant you such desire. The very first endeavour that you sincerely make, for the fear and love of Him, to amend your ways, He will look graciously upon you from Heaven; He will come nearer to you, and be even more ready with His gracious help, the next time you are tried; and if you again stand firm, still again will His grace be vouchsafed, more readily and more abundantly; and so on as often as you do anything, overcome yourself in any way, for His sake. And in this good course you will naturally turn, all along, towards Christ's Church, which is His continued Presence on earth for our salvation: you will turn to Him, invisible, in His Church, to her ordinances and Sacraments, for help and guidance, as you would have turned to Him, had He been yet visible on earth. Do this steadily, and you have His own word for it, no past sins, no power of bad spirits, shall separate finally between

Him and you. Come to Him thus, and you shall prove in your own person, the mercy which He offers to all.

SERMON xix.

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*Twentieth Thursday after Trinity.*

He in His Baptism gives power, spiritual power, to rise from the palsy of sin, and go on walking in the way of righteousness: and each one of you, who tries to be dutiful and keep the grace given in Baptism, is in the sight of the holy Angels not unlike to that paralytic, when at our LORD'S command he departed to his own house, as you move on towards heaven, your true home, glorifying GOD.

SERMON xxi.

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*Twentieth Friday after Trinity.*

The habit of remembering our sins and loathing ourselves for them lessens the danger of outward gifts by making us feel how little we deserve them: what men would think of us if they knew all. Thus every way this habit of settled self-dislike will take us away from false confidences, and keep us close to the LORD our Strength and our Redeemer. As

long as we are in this world, it is a gracious token from Him that He, our Good Shepherd, hath not only found us, His lost sheep, but is bearing us on His Shoulders, on the way to our true home. This self-distrust and self-reproach will be the very mark of the righteous, it will distinguish the sheep from the goats, at the last day. And they will wonder to hear how graciously He accounted of their poor, weak, humble endeavours. May your portion and mine be with them ! And to secure it may we never leave off vexing and punishing ourselves for our own faults while we live here !

SERMON XX.

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*Twentieth Saturday after Trinity.*

So be it, O LORD, with all those who are brought before Thee by their own prayers or the prayers of their friends. May no one of them all, by faithlessness or backsliding, make the loving intercession void. May the Confessions be so said, morning and evening, and especially may the Confession at Holy Communion be so said, that the Absolution which follows may be to each one a true remission of his sins. May those whose conscience is troubled with any weighty matter, have grace and Christian wisdom, humility, and sincerity, to open their grief to Christ's Ministers, and ask Absolution in the way



appointed by the Church. And being absolved, whether in Church or at home, may we all "take up our bed and walk;" walk steadily and warily towards our home in heaven, bearing with us that whereon we lay—the constant remembrance of our own grievous sin and misery; and glorifying Him for our deliverance by such holy and humble obedience, that the whole multitude all around us, when they see it, may seek His grace in like manner, and with us give praise unto GOD.

SERMON XXI.

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*Twentieth Sunday after Trinity.*

In her Collect for this day the Church has taught us to ask our Maker: "Of Thy bountiful goodness keep us, we beseech Thee, from all things that may hurt us: that we, being *ready* both in body and soul, may *cheerfully* accomplish those things that Thou wouldest have done." If we mean what we say when we use this prayer, we resign ourselves up, our souls and bodies, entirely into the hands of GOD: not pretending to judge for ourselves, what will hurt us and what not: this we leave to His merciful consideration, beseeching Him only to judge for us, and to ward off from us those things which He knows to be really evil, though we, in our blindness, should even desire them. Leaving all

the rest in His hands, we beg distinctly this one blessing : that He would keep us ready for His service, and enable us cheerfully to do His will.

SERMON xxiii.

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***Twenty-first Monday after Trinity.***

People may find, perhaps, for a time, and very often it is matter of complaint, that they try to attend and cannot ; they say the Psalms over with their lips, but their minds are all the while upon their own troubles. Thus they seem to feel to themselves, and they are tempted to say, What good is this worship doing me? But if they persevere they will find, bye and bye, that all the while their wounds have been healing secretly. It may be, their seeming weariness is a trial, by which the enemy is permitted to vex them, and if they resolutely refuse to give way to it, it may cease altogether, and they may find, even in this world, what a joyful and pleasant thing it is to be thankful.

SERMON xxii.

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***Twenty-first Tuesday after Trinity.***

It is surely the greatest of earthly comforts, to have what are called "good spirits," and to be

enabled to serve GOD in our calling *heartily*. Whatever reasons GOD in His wise providence may have for trying good persons with pain and sickness, the same reasons, if we could know them, would account in great measure for their dejection and low spirits. Yet still it will hold true, that the more thoroughly devout and resigned you are, the better chance you have of this great blessing, a cheerful heart. True devotion, patiently and calmly practised, has power, by GOD's blessing, sooner or later to take out the sting of melancholy itself: except where GOD, in His secret and sovereign goodness, permits the very mind to be diseased. In all other cases of dejection whatsoever, true repentance and resignation of yourself to GOD in Christ Jesus, is the true secret of a cheerful spirit.

SERMON xxiii.

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Twenty-first Wednesday after Trinity.

Think only of the LORD'S Prayer and the Psalms, both the immediate teaching of the Most High GOD; what a thing it is to be permitted to use them, and to be quite sure that whilst we are using them, we are but repeating the words which He did Himself put into our minds, to represent and express those very wants and feelings of ours, what-

ever they are, which the hallowed forms seem to us to express for the time !

SERMON xxii.

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*Twenty-first Thursday after Trinity.*

Christian cheerfulness is most perfect when people exert themselves sweetly and patiently, in spite of feebleness and natural dejection. Exactly in the same measure that you do this, you may reasonably hope (if no disease of body or mind hinder) to feel a sort of satisfaction in GOD'S Presence. This will make your hours of prayer more welcome, and more especially those spent in the Church and at the Altar : since there and then it is that Christ has promised to draw nearest unto His servants. This will make you watchful and kind in your family : little trifles will not vex you, whilst you are busied, as in GOD'S sight, doing your best for the souls intrusted to you. This will help you to be fervent in business, yet to feel all the while above it. Finally, this joy in GOD, having accompanied you through life, will help you to die the death of a Christian. But remember : this whole chain of blessings is lost, except you keep hold of the first link, and that is, practical amendment.

SERMON xxiii.

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*Twenty-first Friday after Trinity.*

It is a great thing to be called on from time to time actually to forget our troubles, and to turn our minds another way. It is a duty, to dismiss our own fears and griefs, however urgent, as well as we can, and to lift up our hearts for the time to Almighty GOD, thinking entirely of Him and not of ourselves. Surely it is a great thing towards the relief of a mourning heart or afflicted conscience, to be permitted and invited, nay enjoined, by Him Who wounds and heals at His will, to lay aside its sorrows and remorse for so many minutes or hours of every day; to lose itself and its own sad thoughts, in gazing on the light which is round the throne of GOD, in listening to the song of the Angels, in contemplating the Lamb which was slain.

SERMON xxii.

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*Twenty-first Saturday after Trinity.*

The only sure way to have your mind *constantly* at ease, the only way to be *habitually* thankful, is to fix your thoughts on *heaven*: to look at things with a *Christian* eye: to be aware, by GOD'S grace, how little one deserves, and so to be always prepared for thankfulness, wondering, inwardly in your heart, that the righteous Judge of heaven and earth should

prove, daily and hourly, so kind to one of whom He knows so much evil. A deep sense of one's own unworthiness, and a disposition to receive whatever good happens as a token of GOD's mercy, prepared for the penitent in Christ, this is the *root* of Christian cheerfulness, enabling a thoughtful person to enjoy things around him, in a way which he could not else have imagined.

SERMON xxiii.

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*Twenty-first Sunday after Trinity.*

The great, the only work of a Christian man here in this present world, is to do GOD'S will so truly, so earnestly, that he may not fail of obtaining GOD'S promises in the holy and glorious world which is to come. And for so doing His will, we have especial need of patience. It cannot be done without patience; we must be patient, if we are ever to be good and happy. The Gospel to-day, carries on this doctrine of patience a good deal further, even into spiritual troubles, troubles of the soul and conscience, troubles and cares about our everlasting salvation.

SERMON xxvi.

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*Twenty-second Monday after Trinity.*

May the Almighty in His mercy grant, that the sense of our own extreme frailty may keep us close

to Him Who is the light of our souls, that Saviour Who took to Him a human soul that He might be our life, and the very Light of that light of reason which we are apt to value ourselves on !

SERMON xxv.

*Twenty-second Tuesday after Trinity.*

If any seek to hinder you in your prayers ; or in going to Church ; or in attending Holy Communion ; or in doing your work scrupulously well ; in honesty, purity, obedience, truth. In all these, and in all known duties, our LORD would have you to be stubborn and obstinate, yet after a charitable and humble fashion. Do not listen to men's arguings when it is a plain duty ; when, without all question, you know in the bottom of your heart what is right. If you cannot make the truth out in words, nor persuade others, be not too much cast down : neither should you keep from doing right things, nor give way to wrong ones, in order to be like persons whom you believe to be good and respectable. You and they will in the end have each to bear his own burthen, and that which would be intolerable in you may, for aught you know, be tolerable in them. Fear GOD in earnest, and you need have no other fear. Serve Him not only in

faith, but in true patience and humility of heart, and the world itself, which now perhaps blames you, will, bye and bye, own that you were in the right ; and that when you seemed most alone, and your doings most strange and unaccountable, the Son of GOD was walking with you in the very midst of the fire, and taking care that you got no hurt.

SERMON xxiv.

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*Twenty-second Wednesday after Trinity.*

You wish for courage and calmness of heart, and long to be like those who you think have such a heart ; whom you see bearing bravely and cheerfully what your very nature shrinks from beforehand. Especially you long for *spiritual* courage, the grace of not caring for human fears and sufferings, when the will of GOD is to be done. In such histories as the Church teaches you out of the book of Daniel you may find a perfect and certain cure for that evil disease of spiritual cowardice, which has been the ruin of so many souls. It is that by the grace of GOD blessing your prayers and endeavours you obtain that great gift, a strong will and determination to do right, come what may of it : that you just use yourself to be as obstinate in goodness, as



as too many are, as, perhaps, you yourself have hitherto been, in mischief and in vanity. Although stubbornness is a bad name, yet is there a holy and righteous stubbornness.

SERMON xxiv.

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*Twenty-second Thursday after Trinity.*

Let us submit to the dealings of our heavenly Father, both with the Church outwardly, and inwardly with our own souls. Let us make up our minds beforehand that we are bad judges, that GOD knows better than we, that He will take care of the events of things, only let us take care of our duties. So, not losing time and temper in vain imaginations, our hearts will be free to look after the one thing needful, pleasing Him and doing His will. If we had our own way, if the dreams we indulge in always came true, then we should be always doing, not Christ's will, but our own; and how then could we inherit the promises, which all depend on our taking up the Cross, denying ourselves, living by faith, not by sight? If we were always comfortable, there would be no practice for our faith. We must have some discomfort to try us. What it shall be, and *how much*, we had better leave entirely to Him.

SERMON xxvi.

**Twenty-second Friday after Trinity.**

If you are not in the way to love GOD, what is to become of you? How can you ever be happy in heaven? O why will you put things off, why will you delay turning to GOD, why will you so sin against Christ, so vex His Holy Spirit, when you know so well what the truth is, and what you will by and bye wish you had done. You will mourn over the remembrance of every hour which shall have been spent upon things merely of this world, much more upon sinful things. For you will *know*, then, and *see*, what now you only *say you believe*, that our LORD is very near you, very full of ways and merciful means for your good.

SERMON xxvii.

**Twenty-second Saturday after Trinity.**

Happy, indeed, and blessed are they who turn to their Saviour, truly turn to Him, in affliction and danger, accepting the punishment of their iniquity, and loving Him the better for it, day by day, more and more humbly. But happier, surely, and *more* perfectly blessed, they who do not wait to be aged or afflicted, but turn to Him even as they are with their whole heart, beholding the marvellous strange wonders of His love. Better late than never; but

best of all to begin at once. It is the only safe, the only loving way. O try it; make up your mind even now. Try, and keep on trying. You cannot fail, for He has promised. He will teach you to love Him; and then, you know, *all* things will work together for your good.

SERMON xxvii.

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*Twenty-second Sunday after Trinity.*

The public services of the Prayer Book to-day lead us to think of GOD'S Church and people, not as of so many scattered congregations, but as of one great and holy family. The Collect more especially sets out upon this notion. "LORD, we beseech Thee to keep Thy household, the Church." He is the Great Master and Father of us all. We are all His children, and He our Father. For ourselves, and for all believers, we pray that we may be kept in continual godliness. We beseech Him, that whoever else is in the house, He would be there to keep it from all adversities, and to guide all who abide there in the right way: that their day's employment may constantly be, serving their LORD in good works, with a devout and affectionate heart. In the Epistle S. Paul writes to the Philip-pians as a loving father to a dutiful and good

family; longing greatly after them all: praying with a kind of tender jealousy that all their good things may be done in the best possible way. The Gospel is the parable of the unmerciful servant where our LORD and His Angels, and we sinful men, are represented all as one family together. All these instructions of Holy Scripture come to one and the same thing, namely, that GOD's people are a great and a holy family; and would be a happy family, if they would but keep to those rules which make families on earth peaceable and contented. The second lesson also this morning sets before us a holy family. If one were to mention any special subject as set before us by our mother the Church to be meditated on this day, that subject would perhaps be family religion: how the Church and kingdom of GOD is all together one holy family: and how every holy family is on a small scale a Church and kingdom to our GOD. And more particularly we seem to be taught what it is which makes a family holy and happy, and what sort of persons we may expect to find in it.

SERMON xxviii.

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*Twenty-third Monday after Trinity.*

It should be our comfort, as it is our duty, to consider the past favours of GOD Almighty as so

many pledges for the future, so many tokens of His kind intentions towards us.

SERMON xxix.

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Twenty-third Tuesday after Trinity.

Whatever else there may or may not be in the house which Jesus loves, one thing we are sure must be there : namely, brotherly charity. Where brethren dwell together in unity, there especially the LORD promises His blessing.

SERMON xxviii.

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Twenty-third Wednesday after Trinity.

We are not to be asking with how little GOD Almighty will be contented ; how *cheaply* we may go to heaven : such a question would shew that we have no real love for GOD at all. But we ought to be asking, how much we can do for GOD, and not to be satisfied with ourselves until we have tried our best to do it. When we love Christ in earnest, though our love be but as a grain of mustard seed, we shall not grudge Him any of our good things. He grudged us nothing ; Why should we be niggard towards Him ? He grudged us nothing, for He spared us His only Son. Why should we make

much ado about any thing we can spare to Him ?  
Alas, you do not know what you lose, when you so unworthily put by golden opportunities of making a real sacrifice to your Saviour.

SERMON xxx.

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*Twenty-third Thursday after Trinity.*

In respect of the outward service of GOD ; prayer, Church going, Holy Communion ; there is a constant temptation to say, how often *must* I go, how many services may I miss and not sin grievously ? We are in danger of enquiring, on purpose, what is the least measure of worship and sacrifice which our GOD will be satisfied with ? How does this agree with true love, with that feeling which would make us glad to have as much of our LORD'S company as ever we can ? In these and other ways men are apt to shew too plainly that whatever professions they make, their hearts are not really in GOD'S service. All would be right if we would seriously try to walk by love, true love of Him Who loved us, and washed us from our sins in His own Blood. True love would set us upon earnestly seeking what would please the Beloved, and courageously doing it. Would that you and I may do so for the rest of our lives ; for there is no other way to Heaven.

SERMON xxxi.

*Twenty-third Friday after Trinity.*

When He was on earth, as often as He came to any place, the afflicted were the first to be noticed by Him. He never for a moment forgets those on whom He has laid His chastening Hand ; whom He has caused in any way to partake of His Cross. Be quite sure of it ; where sickness and trouble are in a Christian house, there is Christ in a way of special grace. I know not how it is, but in the silence of a sick room, when persons are watching and nursing, our LORD seems to make Himself present in a peculiarly sweet and gracious way, not so well known even to His faithful ones in their days of high health and outward prosperity. And where these three are, suffering, devotion, dutiful charity, there be sure is our merciful LORD Jesus with all His good gifts and graces, preparing souls to be Saints in Heaven. Thither He will hasten as soon as He is called in prayer : or if He seem to delay (as He did when sent for to Bethany) it is only that the blessing when it comes, may prove the greater.

SERMON xxviii.

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*Twenty-third Saturday after Trinity.*

When you have once begun, really and steadily, to mind the great work of your salvation, when you

find yourself in good truth more earnest and fervent in prayer, more awake and alive to the presence of Almighty GOD, more concerned to please your Saviour in all things, then you may humbly consider that every hour of real improvement is a fresh sign of His gracious purpose towards you : thus you may quiet any misgivings which either sloth or discontent, or (as sometimes happens) bodily infirmity may at times excite within you. Only be very much on your guard against anything like praising yourself. Nothing *besides* amendment in practice, purer and holier thoughts, words, and actions, nothing short of this can safely be depended on as a token of men's final salvation.

SERMON xxix.

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Twenty-third Sunday after Trinity.

As in the Epistle, "From heaven we look for a Saviour, the LORD Jesus Christ : Who shall change our vile body, that it may be fashioned like unto His Glorious Body, according to the working whereby He is able even to subdue all things unto Himself." He will come, and He will come to us, to each one of His faithful people He will come as a Saviour, just as truly, just as entirely, just as effectually, as if that one were the only person to be



saved by Him. O, look on to this: exercise yourself daily in the contemplation of the Great Day, and of the heaven which will come after for those who shall be then found in Him. No other thought will more surely help you to leave off "minding worldly things."

SERMON xxxiv.

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*Twenty-fourth Monday after Trinity.*

Dost thou not perceive that every stroke of the Church bell, every good and Christian word spoken in thine ears, every verse from GOD'S Holy Word, every call to pray, in public or in private, was a separate and distinct warning to thee not to go on in *any* unbelieving way, not to continue living without GOD in the world? and that every time GOD caused thee to hear or say or read or recollect any of His sayings against thine own particular sin, it was as truly His special warning to thee, as if thou hadst heard His voice from heaven?

SERMON xxxii.

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*Twenty-fourth Tuesday after Trinity.*

The best of all helps, when you would get the better of the worldly unbelieving mind, is to recollect that other and most blessed Presence which is

always within call, always at hand, always around and within us; the Presence of Him Who is stronger than the strong man armed, and can at any time turn him out of his own palace, much more keep him from entering into ours. When you look unto Him with real, believing prayer, when you think earnestly and trustfully of His Sign, the Holy Cross made on you in your Baptism, the devil is sure sooner or later to flee from you. Think of our LORD Christ present by His Spirit in your hearts, ready to receive your inward prayers, and present them to His Father. Think of Him, the same Christ in heaven, actually presenting these our prayers as He stands before His Heavenly Father.

SERMON xxxiv.

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*Twenty-fourth Wednesday after Trinity.*

Our whole life is full of warnings: warnings from above and from below: warnings to take and warnings to give. From many of us, too much of it, alas! has passed away with little or no regard to those warnings. May we be contrite and humble of heart in the remembrance of that past, and very watchful, very diligent, very courageous, dutiful, and loving for the future.

SERMON xxxii.

*Twenty-fourth Thursday after Trinity.*

If there be anything done in the Church which more than all other things should acquaint us with the best of comforts ; any service which more than the rest would keep us close to our Saviour's Cross, it is the Sacrament of the LORD'S Supper. How is it that any Christian, knowing himself, as he must, to be liable to sin and misery, can wilfully refuse the treasure of spiritual strength ? How is it that one who knows himself a sinner, should be careless of coming to our Redeemer for pardon ? The explanation lies in two words, "They mind earthly things" : therefore in this, as in other respects, they behave themselves not as true believers, but as enemies of the Cross of Christ. GOD grant that it be not so always : and as the best means of correcting so great an evil, may His grace be more and more thankfully received by those who have not yet forsaken His Altar : and may their lives shine so brightly before men, that others, seeing their good works, may be won to follow their good example, and glorify their Father which is in Heaven.

SERMON xxxiii.

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*Twenty-fourth Friday after Trinity.*

The Gospel of Christ is very far from encouraging men to affect singularity. We are not required to

go out of the world, but continuing as we generally must in the world, to set our minds upon something better. If we will not, there is no remedy, we must become enemies of the Cross of Christ.

SERMON xxxiii.

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*Twenty-fourth Saturday after Trinity.*

May we never forget that a Day is coming, and is even now at hand ; when a trumpet will sound whose voice we shall be forced to attend to ; no choice will be given us, as now, to hear or to forbear. Now, when the Gospel trumpet calls us to Church or to Holy Communion, or to repentance, or to some work of charity, Christ draws us indeed, but He does not force us ; we obey or not as we will : but the trumpet or voice of the Archangel, which is the trump of GOD, will leave us no choice at all. We must, one and all, assemble then : we must, one and all, take our place in the vast army before the Judgement-Seat. Oh, which side of our LORD shall it be ? Let us from our hearts ask Him for grace so to listen to His alarms while we are here, that it may be joy to us, and not despair, to hear that final alarm when it comes.

SERMON xxxii.

*Twenty-fourth Sunday after Trinity.*

Immediate communion with Jesus Christ, His own blessed Body and Blood, is the true support and sustenance of faithful souls ; and this is what no man can provide for himself ; the mercy of GOD provides it for him in the Church, by the hands of His chosen ministers. GOD requires you to come, meekly and humbly, renouncing all claims of your own ; not pretending to be anything by yourself, but resting all your hope altogether upon your being one of Christ's holy household ; a member of His Divine Body, deriving grace and merit from Him. By the very act of coming to the Holy Communion, you renounce, before GOD and man, that proud unchristian notion of standing alone, being independent. You profess yourself to stand in continual need of all the means and instruments of grace ; the prayers, the intercession, the good example, of your brethren ; all the helps which the Son of GOD has so graciously provided in His Church and household.

SERMON XXXV.

*Twenty-fifth Monday after Trinity.*

What a thing it is, when we come to think of it, that our Father in Heaven, should not only have

promised to hear us when we pray, but should actually have put prayers into our mouths, teaching us words in which we may pray. There is in the Bible a whole book of prayers, if we would but consider and use it as such: I mean that book which has been sometimes called the Prayer-book of Christ and His Saints, the book of Psalms. His children, His little children we are, and He loves to hear us call upon Him, as on our loving Father.

SERMON xlv.

*Twenty-fifth Tuesday after Trinity.*

Shall we not love and serve this great and good Saviour, Who not only remembers us, but commands and beseeches us, by all the Blood which He shed for us, to trust Him as entirely as if He had no one else to care for, even as we surely have no other to depend upon? Only let us see to it, that we do cast our burthen wholly on Him. We must not divide it between Him and the Evil one, thinking generally to seek help from Christ, yet venturing now and then to take counsel of the devil, for the satisfying some great necessity or earnest desire: as David once did, and never forgave himself. Far be such a course from you and from me, and from every one whom the LORD our GOD shall call.

SERMON xliv.

*Twenty-fifth Wednesday after Trinity.*

Recollect always what Eye is upon you, and for His sake do your day's work, whomsoever you are working for—do it as perfectly as ever you can. Thus by degrees you will move upwards. O, why are we so languid and listless? Why will we not labour and long after something more than merely escaping hell? What is become of the dutiful eager love which redeemed sinners should practise towards their Saviour? Such love surely would never be contented to be only just free from punishment, not quite turned out of His Presence; it would set us on trying all ways, to come, unworthy as we are, a little nearer to Him than *that*: to enjoy as much as we may of the light of His countenance. Alas! we know not what we do, when we trifle with His gracious promises. We do not consider what a great, what an infinite blessing every degree of heavenly glory is: and it may be that by indulgence of our ordinary faults, even if we do not ruin our souls for ever, we are nevertheless cutting ourselves off from some higher measure of it, as yet fairly within our reach.

SERMON xliii.

*Twenty-fifth Thursday after Trinity.*

Are you weak in any part of your duty? Come to that holy Feast with a sincere will and desire to

be stronger, and you will by degrees be strengthened. But the truth is, too many of us, well knowing where they are spiritually feeble, do not care to be made strong and sound. They had rather, in fact, continue weak, in order to have a sort of excuse for some wrong indulgence or evil passion. They decline GOD'S bread from a childish notion that so they may be excused from doing GOD'S work.

SERMON xxxv.

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*Twenty-fifth Friday after Trinity.*

What if your trouble be perpetual disappointment in doing your appointed work, and getting others to do theirs : what if being trusted with some of our brethren we rise up morning after morning with a sort of plans and intentions for doing them good, and night after night have to lie down with the sad thought that no good seems to have been done, and to wonder with trembling what will come of it in the end ? This also our good Saviour commands us to trust in His hands. When you have done your best, you can but leave the event to GOD ; and He, if you truly seek Him, can make up for your failures ; be not too much disheartened by them, but still work on, and still lean on Him with all thy weight.

SERMON xliv.



*Twenty-fifth Saturday after Trinity.*

Little blessing can be expected on any effort which any man may make for the salvation of others, except he watch in the first place for his own. There let your Christian zeal begin, in rooting out bad habits and quieting rude and violent passions ; let that work go hand in hand with a charitable zeal to make other men better also, and both, by GOD'S blessing, will be well done. A mind so disposed will go on, silently and gradually, from year to year, bringing forth the fruit of good works, till, in His own good time, He Who inspired it will plenteously reward it.

SERMON xxxv.

*Twenty-fifth Sunday after Trinity.*

In to-day's Collect she (the Church) presses upon us immediate repentance, in consideration of what you owe to her. She speaks to you, and teaches you to pray as one of GOD'S own faithful people. She bids you recollect that as a Christian you are a member of a holy society, a body of men chosen out of the world by our LORD Jesus Christ Himself, expressly for the purpose of serving Him in all good and devout works. A Christian, by GOD'S ordinance, is no longer allowed to consider himself as

standing alone in the world, but as one among many in a holy family. And this puts all his duties in a peculiar point of view, not always regarded as it ought to be, even by serious and well-meaning men.

SERMON XXXV.

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*Twenty-sixth Monday after Trinity.*

As Christ is our Righteousness by doing and suffering all those great things for us, so the first half of the Church's year, from Advent to Trinity Sunday, teaches us to believe all that He did and suffered ; and again, as He is our Righteousness in that He dwells in us by His Spirit, and enables us to do what is acceptable to Him, so the second half of our year, from Trinity Sunday to Advent again, teaches us to practise all His Divine Commandments. How have we believed, and how have we practised during all these weeks and months since Advent in last year ?

SERMON XI.

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*Twenty-sixth Tuesday after Trinity.*

The peculiar chosen people, whom Christ vouchsafed to redeem to Himself, were meant, above all

things in the world, to be always "zealous of good works:" not only rather good than evil, such as might pass well enough in the world, but "zealous," eager, earnest in good; every man striving and trying to be better every day than he was yesterday. And this is what our Collect means by "plenteously bringing forth the fruit of good works," and what is there proposed as the only way for us to be at last "plenteously rewarded" of GOD.

SERMON xxxv.

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*Twenty-sixth Wednesday after Trinity.*

Every evening our Lord Christ has been at hand, watching to see whether we knelt down and prayed to Him with all our hearts to forgive us the sins of that day. He has watched, like a loving Father, over our nightly self-examinations: whether we have really tried to remember our faults and humble ourselves for them in earnest: or whether we have been contented to own ourselves sinners, like the rest of the world, and to hope that we may be forgiven. It seems as if one thought little of one's own sins, and were not especially afraid or, ashamed to have affronted so good a Saviour. Whereas, had we really always dealt strictly with ourselves, had we really looked after our transgressions, hunted them out of the dark corners of our memory: abhorred, confessed,

forsaken them with shame and sorrow : it would have been a good token before our Father and His Angels that we love Christ and have no hope but in Him.

SERMON xi.

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*Twenty-sixth Thursday after Trinity.*

As to zeal in good works, every one who thinks at all on the subject knows that one chief purpose of the Holy Communion was to encourage and strengthen men in *that*. On that very account it is, that so many Christian men and women shrink back from the LORD'S Altar, because they know that worthy communicants endeavour to be zealous of good works ; and to such zeal, such endeavour, they have not yet made up their minds ; they had rather try a little longer, whether they may not do well enough by refraining outwardly from gross sins, and being about as good as their neighbours. They must be plainly told, over and over, that what keeps them from being communicants now, would have kept them from being Christians at all, if they had lived in the days of the Apostles.

SERMON xxxv.

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*Twenty-sixth Friday after Trinity.*

How has it been with us, all this twelvemonth, when we rose up from our devotions and set about

our daily duties? Which of us has had his heart full all day long of the Glorious Presence within him? The LORD GOD has been all this while in our hearts : it was our especial duty to sanctify Him there. Have we refrained from wrong ways? Have we tried to keep each one his eyes, his tongue, and his hand in order, for this very reason, that they are in truth the eye, tongue, and hand of our LORD Jesus Christ? Again, through all these months a great Almighty Power has been dwelling within us, a Power which, if it were put forth, could move mountains and raise the dead; and we have had it in a manner at our command, so that at any time, upon our earnest prayer, it would have come to help us in good works : and what good works have we wrought in obedience to it, by its gracious aid? What have we done for GOD'S kingdom without and within us? What souls have profited by our good example, prudent care, and seasonable warnings? What bad habits have we overcome? What good rules have we adopted and kept? How much have we offered to GOD without looking for any kind of recompense in this world?

SERMON XL.

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*Twenty-sixth Saturday after Trinity.*

Let us cast ourselves down more and more, and not try to raise ourselves up again, until, by GOD'S

grace, we have solemnly prayed for help to do better the next year : to set ourselves good rules, and having set them, to keep them. We must believe that we are ignorant. Let us set ourselves a strict rule, to pray, every day of our lives, that He would open our eyes more and more, to see what eternity is, and how near we are to it : Who Jesus Christ is, and what great things He has done for us : what a trifle this world is, and how soon it will pass away. Set it down *now* in the tables of your heart, as a thing to be remembered all along till next Advent, that you are to pray especially for *light* : for truer thoughts about GOD and your own souls. Practise yourself every day in putting by excuses, and whatever else would make you rest in anything but your Saviour's Cross. Cast yourself down, every day, and all day long, at the foot of the Cross. Not only seek Him for pardon of sins past, but also watch your own doings from day to day, not only whether they are a little better than your neighbours', or a little better than your former doings, or the like ; but whether they are such as become a member of Christ. )

SERMON xl.

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*Sunday before Advent.*

We cannot do better than ask ourselves very seriously and often, "How far have I kept myself

above worldly thoughts and desires? To what extent is my conversation in heaven, my mind set on the things above?" At this time let us particularly ask ourselves, over and over again, these serious questions; for this is a very serious time. It is the last Sunday after Trinity, the Advent season will commence next Saturday, and we turn back in our Collects to the beginning of the Prayer Book again. GOD'S providence, whether we will hear it or no, is even now sounding this lesson in our ears: that we shall, before very long, be called to a particular account for our use of the Prayer Book during the last twelvemonth. Let us examine ourselves, first of all, as to the use we have made, since last Advent, of the great Advent doctrine of a judgement to come. Next Sunday the Church reminds us, in her Collect, that as our LORD came once in great humility, so He will come again in His Glorious Majesty to judge both the quick and the dead. She gave us the same warning a twelvemonth ago: will she find us now more obedient than we were then? Have we been endeavouring, during these months, to keep up the remembrance of death and judgement, the sense of Christ's Presence, love of His goodness, and fear of displeasing Him, in all our ways, not now and then only?

SERMON xxxvii.

**Monday before Advent.**

Here we are come, so to speak, very nearly to the end of our prayers for the year, and, as a holy man said, we had need begin afresh and say them over again, so imperfectly have we minded them, so little have we followed them 'in our practice. But it is impossible: the days and times, Christmas, Lent, Easter, Whitsuntide, etc., are gone, and can never, never be recalled: there remains but this little fragment, one week before Advent begins again, six weeks before the new year: a scanty little fragment it is, but shall we not gather it up? Yes, surely, your Saviour bids you do so, and now He is teaching you a prayer for grace to do so: for what is "Spare me a little, that I may recover my strength: before I go hence and be no more seen," but "Help me to gather up the fragments that remain, that nothing be lost"? And fear not to try: there is great unspeakable encouragement.

SERMON xlv.

**Tuesday before Advent.**

As the Church draws nearer and nearer to Advent, the solemn season which she has set apart for meditation on Christ's Second Coming,



she becomes more and more earnest in pressing on every Christian soul the absolute necessity of good works. She would have the thought of a terrible judgement to come, we know not how soon ; she would have this thought sink deep in all our hearts, and set us on preparing ourselves in good earnest, by hearty amendment, while we are yet on our trial. For it will be too late to repent, and promise improvement, just as the sentence is going to be passed. Like a kind, considerate guardian, therefore, the Church warns you to get ready, that you may not be ashamed before Him at His coming.

SERMON XXXV.

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**Wednesday before Advent.**

When it is too late, men will see and acknowledge the wonder-working goodness of our LORD, in placing the heavenly crown, the crown of glory (by the help of His Spirit), within our reach and power : and deep and bitter will be the self-reproach of all who have scorned or neglected it. Try then, only try, in earnest. Try with all your heart, try, for the love of Christ, to be thoroughly and entirely fit for the lowest place in the Presence of your LORD, under the footstool of the lowest saint : try,

and see what comes of it : you may well trust Him for that. It only needs a thorough good will, which may be obtained by earnest prayer, and here are the words of the prayer ready to your hands :  
("Stir up, we beseech Thee, O LORD, the wills of Thy faithful people," etc.

SERMON xliii.

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*Thursday before Advent.*

We have to give in our account, and the time is short. Are we prepared, or at least preparing for it? Or are we breaking our word with our good Master : wasting His treasures, and our own time : letting everything alone, until it shall be too late to set it to rights? That is one question which our LORD asks of us : the very time of year asks it. For next Sunday will be Advent Sunday again ; the Sunday which begins the holy season appointed for us all to humble ourselves, that we may worthily keep our Feast-day for our Saviour's First Coming, and obtain more and more of His grace, to watch for His Second Coming. You would wish to pass a happy Christmas, and if it might be, to be found ready when our Saviour comes to judge you. The only way to either of these blessings is to humble yourself beforehand—not to *say* humble and lowly words, but really to humble yourself in heart. To do this,

you must know your own sins : and to know your own sins, you must take account of your ways. For you cannot make yourself *unaccountable* for them. You cannot stay GOD'S hand, and hinder His setting them down in the awful Book which He keeps concerning every one of us. You cannot hinder that book from being opened, in the last day, at the very page which contains your history. We must give account : had we not better at once begin to cast up our books? Every hour that we delay it, we may be sure, puts us more deeply in our Master's debt. '(And on the other hand, every hour that we save for our work, every endeavour we really make to quicken and improve ourselves in it, will somehow or other tell in our favour.)

SERMON xliii.

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*Friday before Advent.*

From time to time, from day to day, we have read and heard out of His Holy Book, or at least we might have had that blessing ; and His ministers have been at hand to speak to us in His Name. That was His Spiritual Presence among us, His Divine Voice speaking to us, as distinctly as ever He spoke to His own when they were in the world. Here has been His Church, within a short walk of each one of us ; here it has been all the year long, and He, we trust, ever present, according

to His promise, that in all such places He will come unto His people and bless them. Above all, here He has been, here have been His Body and Blood, really present in the Sacrament of Holy Communion. We have been permitted to draw near and touch, yea, taste Him, in a mysterious unspeakable way. The Bible, the Church, the Sacraments ; the light, the grace, the consolation : the checks and reproofs when erring, the guidance when doubtful, the instruction when ignorant, the chastening when we had transgressed, the joy and peace (if ever we have had it) in the humble hope of doing good ; the means of grace and the hope of glory—all these He offered us, all these He put within our reach last Advent, *and He offers them now again*. Having loved us at the beginning of the year, He hath loved us unto the end of it. There has been no inconstancy, no swerving, no capricious change in Him. But what return have we made? How have we met all these mercies?

SERMON xlii.

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**Saturday before Advent.**

To examine ourselves in our prayers, is to examine ourselves in the whole of our duty. Let us enter on it with fear and humility, as in His

Presence, Who only knows for certain whether we are in earnest or no. Have we since we last began the Collects, in any sense prayed without ceasing? Have we in every thing given thanks? If we have not altogether neglected our prayers during the months that are past? if we have at times tried to pray attentively, yet in what measure have our devotions answered to what the Apostle requires? in what sense have we prayed without ceasing? I speak of private and public prayers alike: for of both alike it is highly needful that we strictly examine ourselves at this time. As to public or common prayer with His Saints and penitents in His Holy Church, the joining in this is so necessary, except for some grave reason of health, or the like, that one scarcely sees how those (too many, alas!) that habitually neglect it, have a right even to profess and call themselves Christians. Consider you, that come regularly; do you really come as often as you conveniently can? Have you come as to the house of GOD? Are you growing in the grace of devout attention and dutiful behaviour? And consider you that come but seldom, what a thing it is, that by such negligence you should even now be further off from GOD than you were this time last year. Let the two sorts, prayer at home and prayer in Church, harmoniously combine and sweetly encourage one another. Pray, remember GOD at

all times ; Give thanks, trust and acknowledge GOD'S love, under all circumstances. The LORD has undoubtedly bestowed on me abundant blessing, since I last joined with His Church in remembering His sacred Advent. Have I been duly thankful for them? Have I joined thanksgiving with my prayer in Church and out of Church, in open word, and in secret thought? How is it with me at this very moment? Can I look upon my own condition, everything in it except my sins, with a resigned and contented heart? Do I say in earnest, night and morning, "Thy will be done in earth as it is in Heaven"? Thy holy will and not mine. Such a time as this demands surely especial thankfulness, for our having been left, while so many better persons have been taken ; for the continued use of GOD'S manifold blessings, offered to us as members of His sacred Body the Church. These are sacred and solemn thoughts ; and yet there is something yet more sacred and solemn, which above all things must not be left out of our self-examination ; the crown of all Church services, the Holy Communion of the LORD'S Body and Blood ; the Church's ordained Sacrifice of Thanksgiving. Ask yourself in your Saviour's Name ; how have you behaved towards Him present in these awful Gifts during the course of Church services which has just ended? Once, twice, or three times a year, is surely but cold

and undutiful attendance at the Table of the Great King, where He gives Himself to be the life of your souls. Consider well, ere it be too late, what account you will be able to give of the many invitations you have slighted this very year. Do you think you shall be able to say, as you now say too unconcernedly, "we were not fit, we were not ready"? Nay, who forced you to be unfit, and unready? You are now called on in Christ's Name to examine thoughtfully your past behaviour towards Christ present in His Holy Communion-feast. You may put off doing so if you will, but you cannot put off death and judgement; you cannot turn away the eyes of the Judge, nor stop His voice when He calls you to account. Examined, judged, sentenced you *must* be: only a choice is mercifully given you, whether you will try and judge yourself here, or wait to be judged in that world where you can do yourself no good.

SERMON xxxviii.





Lastly, if "one day is with the LORD as a thousand years ;" then He can, by a great grace, do a mighty work of repentance in a very short time : and therefore, if there be anywhere amongst us a soul which goeth "stooping and feeble," brought very low through the consciousness of a more than ordinary burden of sin ; let such an one take to himself this sure and unfailing comfort, that if he prays and strives in earnest, GOD can and will help him to a more than ordinary repentance, so that in a short time, whether he on earth know it or no, his sins will be forgiven in Heaven, and the Angels will rejoice over him. Let him not fear to go on, though sorrowfully as regards himself, yet with hope and consolation in respect of his Saviour, and his heart will by degrees be purified and his eyes opened to see how wonderful GOD is : wonderful in all things, but most especially wonderful in His deep condescension to such as we are.

SERMON xxxix.







Spare us, Good Lord,  
whom Thou hast redeemed with Thy most Precious  
Blood,  
and be not angry with us for ever.





# **Saints' Days.**





Is it, Christ's light is too divine,  
We dare not hope like Him to shine?  
But see, around His dazzling shrine  
Earth's gems the fire of Heaven have caught ;

Martyrs and Saints—each glorious day  
Dawning in order on our way—  
Remind us, how our darksome clay  
May keep th' ethereal warmth our new Creator  
brought.

CHRISTIAN YEAR.



The Prayer Book directs us to remember the  
Holy Saints and Martyrs of old, both for their good  
examples' sake, and also in token of our continual  
Communion by faith with that Blessed Company  
who have gone before us into Paradise.

SERMON I. (SAINTS' DAY VOL.).



*F. of S. Andrew, Ap. M.*

We are reminded in to-day's Collect, how S. Andrew made use of the most blessed and glorious opportunity of all, the being called expressly by Christ, to make haste and follow Christ at once. Being called by His Holy Word, "Follow Me," he and his brother with two friends, did at once give themselves up to fulfil His Holy Commandment. "They forsook all, and followed Christ." There was no debate, no murmur, no turning back. The opportunity was seized at once, and the poor fisherman became a great Apostle and Martyr. Life is full of opportunities, to every one of us, as surely as to S. Andrew. They meet us at every turn, if we will but notice them. Every hour we may do some little towards making our place with Christ sure : so great, so unwearied is His mercy towards us. Life is full of opportunities, but it is not every one who has a heart to seize them : and so, most of them, alas ! slip by unimproved : and so do us harm instead of good : take us farther from Christ, instead of bringing us nearer to Him. If seized, they might suggest fresh occasions of speaking for GOD, and

zeal for His glory, and confessing Him before men, and doing good, very simply and quietly, to our brother's soul.

SERMON ii.



*F. of S. Thomas, Ap. M.*

If S. Thomas, whose heart was good and true, lost so much by indulging his doubts for a week, what are we to think of those among ourselves, who are, in a much worse sense, unbelieving? How earnestly ought we to pray for them, and to watch ourselves, that we do and say nothing which may help to keep them in their miserable condition! I fear there are many such: many who, for one reason or another, do not believe what they swore in Baptism to believe. Of course it is only natural, that such as are unbelieving in respect of Holy Baptism, because they cannot see or understand its inward grace, should be unbelieving in respect of the other Blessed Sacrament also: that they should account it a mere sign, and think they may be just as good without it. GOD grant us henceforth the minds of little children, the happiness of open, confiding minds, which believe because they love, and readily see His tokens in everything, because

they are not yet blinded by the love of His enemy, the world ! May we never cease to think much of His Sacraments, never begin to dispute His teaching because we cannot understand it ! May we go through life with the blessing of those " who have not seen, and yet have believed ! "

SERMON iii.



*F. of the Conversion of S. Paul, Ap. M.*

S. Paul's Day is, in one respect, different from most of the Saints' Days of the Holy Church universal. We keep, not only the anniversary of his martyrdom, which took place the same day with that of S. Peter, but also that of his Conversion to the Faith of Christ. Consider in earnest what Conversion is : what we mean, when we say that Saul was on this day converted. We mean that he was turned from being against Christ to being on Christ's side. From His enemy, he became His dutiful and obedient servant. This, after all, is the one great division, which parts off the whole world to good or to evil here, and shall hereafter part them off to the right or left of the Judge's Throne ; namely, whether they be friends or enemies of our LORD ; whether or no they make it their business

to please Him, and not themselves. Now although it is true in one sense, that we have all been converted long ago ;—for being made members of Christ at our Baptism, we were of course turned from darkness to light, and from the power of Satan unto GOD ;—yet it is also too true, that the greater part of us have wilfully returned, more or less, towards our first evil condition : in some respect or other we have forgotten that we were purged from our old sins ; and so far we need, or have needed, conversion ; so far as we set ourselves against Christ, by indulging any known sin, so far we are like S. Paul on his way to Damascus : and there is no chance of our salvation, except we be converted, and become as little children, submitting ourselves to the Voice from Heaven, the daily call of Christ in His Church, and with penitent hearts asking, “LORD, what wilt Thou have me to do ?”

SERMONS xi. AND xii.



*F. of the Purification, B. V. M.*

Consider the ceremony of the Purification. It consisted, we know, of two parts. First, the Blessed Virgin Mother brought to the Temple door a pair

of turtle doves, or two young pigeons, the one for a burnt-offering, which was to be destroyed by fire ; as an acknowledgment of what sinners deserve at the hands of the Almighty, and how entirely they are bound to yield themselves up to any punishment which He in His just judgement shall ordain. The other dove or pigeon was, in like manner, to be killed and offered before the LORD, but instead of its being all consumed by fire, it was to be eaten by the priest or the person sacrificing ; by which law of the sin-offering, I suppose, GOD intended to foreshew the way of Communion which He would one day appoint ; that Jesus Christ, the true Sin-Offering, should not only die for us, but also be our spiritual Food and Sustenance in His most Holy Sacrament.

SERMON xiv.



*F. of S. Matthias, Ap. M.*

As often as we keep S. Matthias' Day we keep the memorial of the sin and misery of the traitor Judas also : and our thoughts are carried back to that severe and awful Psalm, the 109th, which contains at large the sentence of the Everlasting Judge at such wickedness as his : that kind of



wickedness, which is properly called Apostasy ; when such as have been brought unusually near to GOD, fall away from Him ; and their fall, by a most just judgement, brings a curse proportionate to their first blessing. The Company on the Right Hand in that Day will be composed of persons who hearkened to Christ's reproofs : that on the left hand of persons who hardened their necks ; and as Judas' crown was made over to S. Matthias, so the blessings, which the unbelieving forfeit, will be made over to the penitent and obedient. On which side will you be ? GOD give us all grace to make the right choice : to bear reproof, and improve by it : while there is yet time !

SERMONS xvi. AND xviii.



*F. of the Annunciation, B. E. M.*

Whether this day is much thought of or no, it is surely a very great day with all who believe the Gospel and the Creed : with all who believe in Jesus Christ, the Only-begotten Son of God, and that He was conceived by the Holy Ghost of the Virgin Mary, and was made Man. For this is the day, which the Church keeps in yearly remembrance

of that great thing, the greatest thing which ever happened to the children of men, how He became Incarnate, and took our nature upon Him. For so it was, that on this Day He, the Second Person in the Eternal Trinity, having been GOD always, made Himself to be Man of that Most Blessed Woman whom we honour by the name of the Virgin Mary. According to the old reckoning of our Church, our year, as Christians, used to begin from this Day : from the Day on which the Blessed Virgin received from the Angel the promise that she should be the Mother of Christ, and on which the Holy Ghost, the Power of the Highest, overshadowed her. And well may we now esteem it the first of all Saints' Days, partly on her account, to whose memory it ministers, but chiefly because of the infinite unspeakable mercy which we and all men received from the LORD this day. For this is the Day of our LORD'S Incarnation. "For us men and for our salvation He came down from Heaven, and was Incarnate by the Holy Ghost of the Virgin Mary, and was made Man : " and this was the Day on which it happened.

SERMONS XX. AND XXI.



**S. of S. Mark, Ev. M.**

S. Mark was not an Apostle, but what may be called an Apostolical man : a companion of S. Barnabas first (whose nephew he was), then of S. Peter and S. Paul. But it pleased our LORD to make him one of the very chiefest witnesses of the great truth on which all depends, Jesus Christ come in the Flesh. It was His Will that S. Mark should be the author of that Gospel, which most particularly sets Christ before us as truly Incarnate, Very Man, as we are ; going about among us to do good, partaking all our innocent infirmities, entering into our griefs and cares, and healing them all by virtue which went out of Him. S. Mark seems to write merely for the sake of shewing us our LORD as He was, by His deeds, rather than His words, leads on his reader to the most distinct and hearty acceptance of Jesus Christ come in the Flesh, as our only helper and healer. Surely, as the year takes us on from one Holy Day to another : as we turn over the pages of Holy Scripture from one Gospel to another : as we pass on from one portion of our trial here on earth to another, and feel ourselves, as we must, if we are not past feeling, continually brought nearer to Christ, and Christ to us :

we must also feel continually more humbled for our great unworthiness, who have had this Divine Picture before us all our lives long, and have (so many of us) hardly just begun to copy it : and what if we have turned wilfully from it, and copied rather the very contrary likeness, serving our own lusts and unworthy desires? It is a miserable thought ; but let us not turn away from it : let us rather dwell on it, and humble and correct ourselves in earnest during the short time that remains : for that is our only chance of not losing His grace and Image for ever.

SERMON xxii.



*J. of S.S. Philip and James, App. M.M.*

It is a day consecrated to two of the chief of Christ's Saints, and the lessons appointed for it tell us not a little of our LORD's dealings with His Saints ; what sort of persons they are whom He commonly chooses out to bring near unto Himself ; and in what sort of ways He trains them. He chooses out the simple, teachable, and guileless, and He trains them in temptations, bids them trust Him, and teaches them how to pray. And into communion with such as these He invites

us all, even the mere beginners and children, promising continually, you "shall see greater things than these."

SERMON xxiv.



*F. of S. Barnabas, Ap. M.*

This is the nearest Saint's Day to Whit-Sunday ; upon which we may observe that S. Barnabas is also one of the first Saints of whom we read by name in the Acts of the Apostles, as having done great things in the Church. The Church began, as you know, on Whit-Sunday, by the coming down of the Holy Ghost on the companions of our LORD. This was their new birth : it made the greatest possible change in them : before, they were only believing Jews, but now they were made members of Christ, children of GOD, and inheritors of the Kingdom of Heaven. Before, Christ had gone in and out among them : now He had come by His Spirit to dwell in their very hearts and bodies. They believed, they knew, they felt His awful and Blessed Presence, as a kind of heaven on earth, into which GOD had graciously admitted them : and of course they could not much care for the things of this present world. The Collect as you know,

thanks GOD for endowing him with singular gifts of the Holy Ghost : and the history shews that one of these gifts was a very bountiful largeness of heart, a desire to spend and be spent for Christ's sake.

SERMON xxvi.



***F. of the Patibity of S. John Baptist, M.***

There is one point in particular which we may well learn this Day, from considering S. John Baptist's character : namely, that in such measure as we are duly preparing to meet Christ, when He comes to be our Judge, in the same measure we shall be still practising to humble ourselves more and more ; to think less of what we do, or have done, and more of Him and His great unspeakable mercies. We shall no longer anxiously and grudgingly count the moments, the minutes, the hours, which we spend on serving Christ in His Church, but every little time we can win for that holy employment, away from the world, we shall reckon it clear gain. The more we can give, the more yet shall we contrive to spare : every step in any kind of holiness will be to us like a step upwards in a high mountain, revealing to our sight fresh blessings and fresh duties, beyond what we had ever dreamed

of, until the last and most blessed step of all shall land us in the Paradise of GOD, there, with the Blessed Baptist, and all the Saints, to await the full revelation of that kingdom for which, by GOD'S help, we shall have truly tried to prepare ourselves.

SERMON xxix.



*J. of S. Peter, Ap. III.*

Be it our care, and our earnest prayer, every one of us, to abide so truly and lovingly in the Faith of Christ, GOD and Man, that, if ever we should be grievously tempted, we may have that blessed Faith always at hand, to keep us from falling, or to recover us, the moment we have fallen. It was a miserable thing that the Apostle's fear so far prevailed on him for a moment, as to make him in words renounce his Saviour: but it was a blessed thing for him that his love of Christ had kept him so near his Master, and so constantly looking towards Him, that the gracious Countenance was not turned vainly upon him; he did but catch his LORD'S Eye, and repented in a moment, never to fall again.

SERMON xxx.



*S. of S. James, Ap. M.*

S. James may be regarded as affording an example and encouragement to those who follow Christ, in two sorts of trials more particularly: those which arise from a thriving condition in the world, and those which attend, sometimes, on a quiet and comfortable home. To obey our LORD'S call he left "both the ship and his father": both the business to which he had been brought up, and on which he might depend, if not for wealth, at least for a comfortable maintenance; and the consolation of being with his parents, and living peaceably at home with them. And for this, his double self-denial, how greatly was he rewarded! Our LORD received him to be not only a disciple, but an Apostle; and not only an Apostle, but one out of three whom He particularly favoured above the other Apostles, keeping them near Him on the highest and holiest occasions, when the rest were bade remain at the threshold, so to speak, of His glories.

SERMON xxx.ii.

*S. of S. Bartholomew, Ap. M.*

Of the greater part of the Apostles, of all but four or five of them, we know very little indeed, except



that they were Apostles, and faithful ones. So it is with the Saint of this Day, S. Bartholomew. We should naturally wish to know a great deal more of him. But it has pleased GOD to hide it from us. And we may be sure that, whatever good we might have gained from knowing more particulars of his holy works and ways, nothing could have done us more good than quietly following the pattern which he and his holy brethren have set us ; doing our work faithfully in GOD'S household, without seeking to be praised or known for it : and being, in this respect as in others, servants and ministers, not masters and rulers, in the Church. They were like faithful and good servants, on whom almost everything depends, as concerning the order and beauty of the house ; but the persons who come, and go, and admire the house, know nothing of the servants, neither do they care to be known ; their object is, to satisfy their master and mistress, and do right by them.

SERMON XXXV.



*S. of S. Matthew, Ap. Ev. M.*

The Apostle, S. Matthew, was employed in collecting the taxes for the Roman Emperor ; a gainful business, and reckoned even sure, in those

days, to make men's fortunes who practised it ; when our Blessed LORD, passing by, said only two words to him, "Follow Me : and he left all, rose up, and followed Him." He well knew what he was doing ; giving up all that he had in this world, in order to take part with One Who had no home, no place where He could make sure to lay His Head. Why? Because S. Matthew had full faith in what Almighty GOD teaches concerning the true value of things. He felt quite sure and certain that it was better to have ever so little in common with Him Who is truly called "the Righteous Man," than to have the greatest estate of the richest man in the world, or all the estates of all rich men put together. The smallest thing that Christ had to give was more precious to him than all the wealth of the world ; and therefore he at once gave it up, and would have given it up, had it been a thousand times more, in order to be admitted into Christ's Company.

SERMON xxxvii.



*J. of S. Michael and All Angels.*

Perceive the war which is going on all around you, yea in your very heart, and in the heart more or less of all who are here on their trial : the good

spirits against the bad : Michael and his Angels against the dragon, and the dragon also fighting with his Angels. You are then to think of yourself, as of one who is waited upon by Angels. When you rise in the morning, look on to the dangers and temptations which will be likely to come upon you in the course of the day, and beg of the great Captain of your salvation that He will allow you a guard of these Heavenly Soldiers to help you in passing so far through the enemies' country. When your morning prayers are over, and you set out on your day's journey through the world, still remember the high companions around you, and how your Master and theirs bade you pray, that you might do His Will on earth, even as they do it in Heaven ; and as it is written of the Angels, that at once, asking no questions, when GOD calls them, they say, " Here we are," so be it your chief business all the day through, to obey His Voice : to do at once as He bids you, asking no questions.

SERMON xl.

*F. of S. Luke, Ev.*

Our Church, in the Collect to-day, reminds us that S. Luke was a physician as well as an Evangelist, and the yearly return of the Day of

his martyrdom may well be taken by all good and dutiful hearts, as a call from Almighty GOD to thank Him very earnestly and sincerely for His tender care of our poor frail bodies, in providing us with medicines and persons to apply them. And S. Luke's Gospel is in a special sense, the Gospel of Sacrifice and pardon, the Gospel for penitent sinners : being the only one of the four which has in it the history of the penitent thief, of Zacchæus, and of the woman which was a sinner, and the comfortable parable of the prodigal son : places, most healing surely, and full of all consolation to souls deeply wounded and smarting, grieved and wearied with the burden of their sins.

SERMON xli.



*F. of SS. Simon and Jude, App. M.M.*

This verse (S. John xiv. 22) contains one of the very few notices found in the Gospels, of S. Jude, one of the Saints of this Day, and author of the short Epistle.

Of S. Simon, the other Saint of the Day, nothing at all is told us in the New Testament ; only his name appears in the list of the other Apostles, with an addition, Simon the Canaanite, or Simon

Zelotes, so called, because he was, in some sense or other, remarkable for his zeal and earnestness in the cause of Almighty GOD. We know not how much we owe to them ; how much of the measure of holy knowledge and good example, which the Church is gathering for her children age after age, came, in the first place, under the Holy Ghost, from some of those, whose names are so nearly forgotten. To show what I mean : suppose S. Jude's question had not been set down in the Gospel, but only our LORD'S answer, in the next verse, it would still have been equally true, that S. Jude gave occasion to that gracious answer, though we should not have known, that we are at all indebted to him for it. Besides, we cannot tell in what thousands of mysterious ways those holy men may have done us good, or may be doing it even now, us, or our friends, or the whole Church of GOD. The members of that Holy Church, living and dead, are so wonderfully linked together, and do in such measure rejoice and sorrow one with another, that we may never dare to believe ourselves unconnected with any believer in Christ, past, present, or to come : nor shall we know till the last Great Day whom we are to thank, a instruments of GOD'S saving mercies.

SERMON xliii.



**f. of All Saints.**

"In My Father's house," says our LORD, "are many mansions;" "there is room enough and glory enough, for all who are bidden, if only they will come in." Why should any one here be absent? In the Lamb's treasure-house, there is a crown and a robe prepared for you to claim, if you be not found unworthy; or rather, the robe is already given: given in Baptism: if you have kept it clean, as a wedding-garment ought to be kept, the crown will in due time, be yours also. And remember, whom you will meet there, whom you will see face to face, not only all the holy men of old, who are in the hearts of all good Christians, but your own friends and kindreds too, as many as have fallen asleep in the LORD; all Saints now, and all perfect, though some are called up higher than others. A great Company of dear ones is waiting for you; do not disappoint them: do not scorn their love; do not cast yourself into the arms of your and their un pitying enemy. As yet the choice is allowed you: choose life, choose saintliness, choose perfection, while you may. Pray for grace to do so; pray our LORD so to turn your hearts that to please Him may be always your

chief care. Ask this earnestly in the Name of Christ. He has pledged Himself that you will not ask in vain.

SERMON xlii.



### Ember Days.

By the Ember Days, are meant certain Days which the Church has set apart for us all to fast and pray, to obtain a blessing on those who are to be ordained. It is a great task, a great burthen, which they are called to take upon them. In charity we are *bound* to pray for them, as we would for men entering into a dangerous battle.

SERMON xvii. (SAINTS' DAY VOL.)



### Ordination Sundays.

Many, I hope, have been praying in the course of this week for those who were to be ordained to-day. By this time it is likely they are ordained: several, in various parts of the Church, who when they rose up this morning were laymen, are by this time Clergymen: they have received authority from Christ, through His servants the Bishops, to stand, as it were, between Him and His people: to give

His messages, and to convey His Sacraments. By this time that burthen is laid upon them, which can never, never be taken off; for the law of the Church is, *Once a Priest and always a Priest*. Those who were ordained this morning will have to lie down to-night with the burthen of that great trust upon them. If we have not prayed for them before, let us in charity pray for them now. The Ember Days and Ordination Sundays, going on from year to year, from season to season, are but the continuance of that miraculous mercy which began in the Ordination of S. Matthias. They shew us our LORD's Fatherly Care, in providing a constant succession of shepherds, by whom He has promised to be with His flock, even to the end of the world.

SERMON XVII. (SAINTS' DAY VOL.)



The Prayer Book directs us to remember the Holy Saints and Martyrs of old, both for their good examples' sake, and also in token of our continual Communion by faith with that Blessed Company who have gone before us into Paradise.

SERMON I. (SAINTS' DAY VOL.)







**"Precious to the Lord  
is the death of His Saints."**





“The Righteous live for evermore ; their reward also is with the LORD, and the care of them is with the Most High.”

WISDOM 5, 15.



“Almighty GOD, Who hast knit together Thine Elect in one Communion and fellowship, in the Mystical BODY of Thy Son Christ our LORD ; grant us grace so to follow Thy Blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys which Thou hast prepared for them that unfeignedly love Thee ; through Jesus Christ our LORD.” Amen.





**"Blessed are the meek, for they shall inherit  
the earth."**





( “Blessed *are* they that do His Commandments,  
that they may have right to the Tree of Life, and  
may enter in through the gates unto the City.”





**Thanks be to God.**



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